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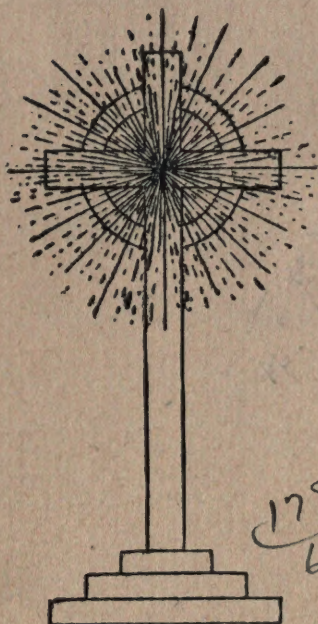
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Vol. VII.

1911.

The Divine Wisdom is the Path of Light.

THE HERALD OF THE CROSS.



The Divine Love is the Path of Life.

PRICE TWO PENCE. Two Shillings and Sixpence per annum, Post-Free.

POSTAGE ONE PENNY.

Published by PERCY LUND, HUMPHRIES & CO., Ltd.,
Bradford and London,
for "The Order of the Cross," Paignton, England.

THE AIMS AND IDEALS OF THE ORDER OF THE CROSS.

(Formerly The Order of the Golden Age)

To attain by mutual helpfulness, the realization of the Christ-life, by the path of self-denial, self-sacrifice, and absolute self-abandonment to the Divine will and service:—

It is of these things that the Cross as a symbol speaks. It stands for the Sign of the Order of the Cross because its three steps are those which have to be taken in order to arrive at that Estate which it symbolizes. It speaks of the quest after the humble spirit and the pure heart. It speaks also of that further state of realization, when the Soul gives itself in absolute abandonment for the Divine Service. The three steps are—

Purity of Living.
Purity of the Mind.
Purity of the Soul.

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To advocate the universal adoption of a bloodless diet, and the return to simple and natural foods:

To proclaim a message of peace and happiness, health and purity, spirituality and Divine Love.

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THE HERALD OF THE CROSS.

Vol. vii. New Series. January, 1911.

No. 1.

A BLESSED RECOVERY.

The New Age has dawned : the Light long intercepted has broken upon the Soul.

With the breaking of Day has come also the awakening of those who went down into the long Night ; for they have heard the Herald of the Lord calling them to arise and behold the new glory which has come.

From the Night of the Soul have they come forth into the Day ; from the tribulation of the Darkness of that Night have they passed into the Joy of their Lord.

They went down into that Darkness when the Day of the blessed Manifestation set ; but now have they arisen with the arising of the Son of Man to once more testify unto all who are able to receive so great a truth, to make manifest that Life unto which the Master called them, and to tell abroad the glory of His Christhood.

Unto them again are the Heavens open, and they behold anew the vision of the Angels of God ascending and descending upon the Son of Man ; for they have come into the blessed consciousness of all that they beheld and heard whilst they journeyed with the Master in the days of the Divine Manifestation.

were not only not understood by Paul and those who came after him, but were applied in many instances to Paul himself. Many of them were so little understood that they were taken to build up the doctrine of the Redemption which is found pervading, in various degrees, all the Epistolary Letters. The doctrine of the Ransom and the work of the Ransomer found in these Letters reveal to those who knew the Master and His wonderful Sayings concerning the Work of Redemption for all Souls, how terrible was the tragedy which overtook His Teachings when they were taken to explain and buttress the very doctrine of sacrifice, so repellant to the Divine Spirit within every true man, which had prevailed through the history of Jewry ; for it is the same doctrine, though transferred to the Human Kingdom. And it is this sad and terrible fact which explains the remarkable mixture in the Epistolary Letters of what has been spoken of as mysticism on the one hand and personal experiences on the other. Often indeed has it been affirmed that there are two distinct Pauls in the Letters, Paul the Mystic and Paul the Jew, the former a man of profound spiritual knowledge and the latter a man full of the whole spirit of rabbinical tradition ; the former a Soul permeated with the most Divine Spirit and beholding the most wonderful Christ-Vision, the latter full of the strangest egotism which made everything gather around his own personal experiences. For the beautiful mystical teachings found in these Letters were of the Logia of the blessed Master which had been written down by St. John,¹ and which Paul the Jew found when he went to visit the Brethren. Here and there in them there will be found a personal note which he introduced in his wrong use of them ; and so in most instances the meaning of them is changed.

THE DAY OF RECTIFICATION.

But the day has come in which all these very grievous mistakes are to be rectified. The Sayings of the blessed

¹ Not the present Gospel of St. John found in the New Testament Records, but the Logia of St. John from which such Logia as are to be found in the Records were taken.

Master which are found scattered through the Epistolary Letters we shall gather together, and bring them into their true relationships where their meanings will be self-evident unto all who are able to receive their message. And some of these meanings will be startling in the extreme, for they will show what the blessed Master meant by the Christhood Estate. They will reveal what was meant by Baptism into Christhood. They will make obvious that which is now concealed regarding the Sin-offering of the Christ-Soul. They will make clear what the Master intended when He spoke of the Christ within being formed, and the fulness of Christhood being realized. They will testify to the spiritual meaning of the crucifixion of the Christhood, and the resurrection and ascension of the Christ; for they will make it plain to everyone who is able to free his thought from the trammels and limitations of traditionalism that these events did not relate to the personal life of the Master, but were all of the Soul.

J. TODD FERRIER.

UNTO WHOM IS TRUTH VEILED ?

But, if the Truth be veiled so that it cannot be discerned, it is veiled from those who have perished, those in whom the gods of this world have taken up their abode, blinding the eyes of the Soul to the Truth lest it should be believed, and the light of the glory of God should shine into the Soul.

When the Lord commandeth the Darkness so that it giveth place unto the Light, then the Soul may behold the glory of God in the face of Jesus and the Christ.

For in these estates is He imaged, that the Soul may come unto the knowledge of Him.

THE MASTER AS WE KNEW HIM.

II.

THE HABITS OF THE MASTER.

THE life of the Master was beautiful. There was no suggestion of anything impure in Him. His ways all reflected the Light and Love of the Father. To Him the Jewish Festivals were an abhorrence. He felt with a poignancy the Prophets were unable to realize, the abominations of the Jewish Sacrificial system. His sympathies were too real and too great toward all lowly life for Him, even in the most indirect manner, to countenance the taking of the lives of the creatures for any purpose whatever. His love was truly wonderful. There never was any lack of love in Him towards any needy Soul. The ways of men and women were a constant source of sorrow to Him. It pained Him deeply to see how thoughtless they were in their conduct to the creatures. The thought of taking away any creature's life filled Him with dismay. The Jewish Shambles were a horror to Him. His whole being revolted against the vision of all that they implied of cruelty and spiritual darkness. He was no Pagan in His habits. He was not Jewish in His visions of God and the Soul. Wine was unknown to His taste, and the piquant viands of the Jewish meals were not such as He ever partook of. The atmosphere where the fumes of the flesh prevailed would have been impossible to Him. The very atmosphere which He breathed had to be free from the awful conditions which are to be found where the lives of the creatures are taken and their flesh used for nourishing the body. He felt most keenly the sad and most terribly evil elemental conditions resulting from the whole system of animal sacrifices for physical and religious purposes. Men and women who imagine that He could move about as others did, whatever were the conditions, and that without acutely suffering in all His highly sensitive organism, have little idea of the meaning of a pure life,

of a pure organism, and the need of such a life and organism for absolutely pure conditions. Nor have they even a glimmering of knowledge of the evil elemental conditions set up as the result of the traffic in the lives of the creatures ; for they are parts of the awful system, members and shareholders of the concern, men and women who ought to be true to their manhood and womanhood, but who are wedded to the most inhuman customs and habits. They can breathe the atmosphere amid all such impurities without feeling its density. They are not sensitive to the evil around them. The outward elemental conditions are in harmony with the state of their own life. The magnetism of the one corresponds to the magnetism of the other. They do also suffer, but not as one does whose life and organism are pure. They feel no immediate discomfort, no body-pain, no mind oppression, such as the pure life feels ; but they also suffer in that the conditions keep them from rising up out of their spiritual darkness. The spiritual atmosphere which surrounds them is indeed dense. It is such an atmosphere as blurs, deforms and mirages everything beautiful, pure and good. Nor does the sight of the Shambles move them to the foundations of their being. The vision of the maimed and lifeless forms of the creatures which are exposed for sale, awakens in them no glint of pity, no gleam of truth concerning the terrible tragedy of which these things speak. The massacre of the innocents moves them not to finer thoughts and feelings, so convinced are they that it is a necessary part of the economy of life, and that there is no tragedy and cruelty in it.

WHERE DWELLS THE GOD OF THIS WORLD.

But the whole system is infamous. And it is made more infamous by the fact that it most prevails where the Christhood is professed. The tragedy is seen to be still more tragic in the light of such a confession of belief. The wonder is that men and women cannot see it when it is presented to them. But in them are surely illustrated these words which Christian Communities have applied to the heathen nations, *But, if the truth be hid so that it*

cannot be discerned, it is hidden from those who have perished, those in whom the gods of this world have taken up their abode, blinding the eyes of the Soul to the Truth lest it should be believed. For the entire system has its foundations in spiritual darkness, and the darkness is the result of the elemental influences upon the mind. The gods of this world are many ; and the effect of the worship of them is to have the inner light of the Soul extinguished, and the innermost beautiful Divine Life so reduced that through impoverishment it is ready to perish. The accentuation of everything connected with material existence, the making of things outward as if they were of the inward, the love of the sense-life in all its manifoldness, the valuing of the world and its powers at the expense of the Soul, the seeking for earthly inheritances as the great aim in life and the depreciation of the *real* heritage of the Soul—these have been some of the ways which men and women have taken. And the pursuance of such ways has brought disaster upon the whole Human Race.

WHEN THE MASTER CAME.

When the blessed Master was born into this world, the conditions were very bad. Jewry was only a religion in name. Spiritual impoverishment had become the natural state. It had lost the Balm of Gilead—the power of a Divine Healing for life. There was no true Physician present in all its elaborate priesthood who could diagnose the hurt of the people. Lifeless ceremonies, accompanied by the most cruel and shameful sacrificing of the creatures, were accounted true religion. The Temple in Jerusalem, which was looked upon with sacred feelings and as the abode of the Divine Presence, had altars upon whose steps ran blood perpetually. All around its outer courts were the Shambles and within its priestly and sacred courts were the slaughtered forms of the Creatures—the ox, the ram, the lamb, the goat and the turtle-dove ; and these awful though silent tragedies wrought by the performing priests, were supposed to be not only divinely commanded and instituted, but to be so well pleasing

unto the Ever Blessed and Eternal One, that He was moved by means of them to forgive the sins of the people. The House of God was simply a magnificent Abattoir. The density of the spiritual atmosphere of Jerusalem was terrible. There was no Divine Cloud upon its Sanctuary, as the people supposed ; but there was a belt of the Blood of the Creatures overshadowing all the city and its environs. The blind leaders of the blind could not see it ; but the spiritually sensitive Souls felt it. And no one felt it more than the blessed Master. He was most spiritually sensitive to conditions. There are depths of meaning in the fact that He had often to seek solitude far removed from the thronged places. He often had to leave the places He visited because of the conditions. For the Master's body was absolutely pure. Though He came into the world at such a spiritually dark period, and amidst a people whose ways were so impure, yet He was born of pure parents. They were not of Jewry, but belonged to the line of the prophets. They had nothing in common with the Jewish priestly services, but were of those Souls who heard the Divine Voice within the Sanctuary of the Soul, and responded to it. They ate no flesh of creature ; they drank not of fermented cups ; they lived upon the pure fruits of the Earth. They were free from any bondage to the sense-life, and were beautiful in all their ways. They loved the Divine, and sought to fulfil His will.

From His parents the Master had given to Him a pure and beautiful vehicle whose impulses were all upward. In His body no latent fires burned to disturb the balance of His life. All its powers were able and willing to respond perfectly to His will. The atmosphere of the home into which He was born was kept free from the evil conditions which prevailed throughout the land of Jewry. It was sweet with the sweetness of perfect purity. The table containing the meal bore upon it only those things which were pure and good. Nothing but fit nourishment ever passed their lips. The home-life saw no defilement such as flesh-foods introduced. No emblems of cruelty were ever beheld by the Master in His home. No signs were

present at any time of the monstrous wickedness made manifest in the destruction of the lives of the creatures. All the signs and emblems were of goodness, compassion and love. The pure fruits of the earth which nourished them were the emblems and signs of their own beautiful thoughts and purposes, and the way of life which they followed. The spirit of the Divine One was there ; the gentleness, tender thoughtfulness, and loving service were indeed wonderful. The conditions were truly heavenly. It was an oasis of the Golden Age Life found amid the arid desert of Jewry. It might well be said that the Angels were constant visitors to that home. For its ministry was Angelic, and Angelic was the companionship. The great spiritual painters have not erred in their embodiments of the Nativity and the home life of the Master when their wonderful pictures are understood spiritually. For the home was a veritable Sanctuary, a dwelling-place of the Divine Presence, the scene of the purest and highest worship and the rarest service, an inner shrine whose altar was of the finest gold of Divine Love, whose sacrifices were oblations such as the Angels offer, and whose atmosphere was aromatic with the fragrance of the Divine Life.

J. TODD FERRIER.

LOGIA CONCERNING THE CHRIST-SOUL.

But though the Work of Ransom must be accomplished through earthly vessels (bodies) yet will the exceeding greatness of the power within them be of God, and not from ourselves.

We will be pressed by the powers on every side of us, yet not over-straitened in the way of our going.

We will be perplexed by all the conditions into which we must enter, even unto despair ; though it will not prevail against us.

We will be pursued in our goings by all the elements whose work it has been to enslave the Soul, and afflicted by them ; yet will we not be left behind.

We will be smitten sorely by all the powers and principalities, both seen and unseen ; yet will they not have the power to destroy us.

We will have to bear upon our bodies the dying of the Jesus-Life, so that the Ransom of the Soul may be effected and the Jesus-Life again be made manifest by all Souls.

Wherefore should we faint ? The Treasure with us is of God.

Though in the outward man the Jesus-Life will appear to be perishing, yet within us the Divine Life will be renewed day by day through Him who dwells within, even the Lord.

For though our affliction will be heavy and sore to bear, yet will it seem but light and for a moment when we behold it in the light of the Eternal.

For it will work out gloriously, far exceeding the weight of the burden we will carry.

We will look at the things which are not seen, rather than at those seen by us on our way :

For the things which we will see on our way will be only temporal, but the things then unseen will be Eternal.

THE MASTER AS WE KNEW HIM.

III.

THE UNFOLDMENT OF HIS LIFE.

IN such an atmosphere the blessed Master spent His childhood, growing in the grace of the Divine Love and opening out to the inflowing Light of the Divine Wisdom. Before the Divine He grew in heavenly stature. His youth was beautiful ; upon His brow there rested the crown of the Angelic Life. In the most real sense was He sphered by the Angelic World. Within Him there was the rapidly unfolding consciousness of that kingdom. He felt the influences which came upon Him from it, and His entire being responded. Communion with that world was His delight ; He drank in the knowledge which came to Him from those who were constantly with Him. The Heavens were open to His vision, the life upon them was His native air. To Him these spheres were always telling of the wonderful purpose of the Father. Their visions and messages spake of the Divine Love and interpreted the Divine Wisdom. Thus did He unfold before the Divine until the fulness of manhood was reached, and that yet fuller consciousness of the work He had come into this cosmos to accomplish was attained.

HIS TEACHINGS ABOUT REDEMPTION.

Such were the blessed Master's experiences from early youth ; and they grew in intensity with the years. His experiences of the Divine deepened as the meaning of His life broke upon His consciousness, and the purpose of the Christhood Manifestation was realized. He then knew for what He had come into this cosmos, and the great need of the supreme Divine Manifestation to be given through Him. And all His ways in life, and all His actions, foreshadowed what was to be revealed. There was no element of disharmony between the ways

of His life and His sublimest Sayings. The one illustrated and interpreted the other. It was part of His sublime mission to teach the way of the Soul's redemption; and by His manner of living He revealed what was meant by a Redeemed Life.

In all His Sayings the redemption of the Soul is shown to be a purified life, a life redeemed from the power of the outer senses, a life freed from the thralldom and dominancy of material things. It was made manifest by Him that true redemption was a state of experience in which the powers of the elemental world no longer ruled over the life, but the powers of Heaven directed it. It was revealed in the most obvious fashion both in His Teachings and His Life, that, in a state of redemption, the man or woman would no longer be the slave of custom or fashion, that for them life's habits would be all pure, good and true, that the sensuous world with its manifold allurements would find no response in them, that Maya or Illusion (the delusive things of life in this world as now constituted) would cease to betray, deceive, and draw them down into the life of the senses. Men and women had to take up their cross and bear it. They had to deny their tastes, their desires, their feelings in order to successfully combat the evil conditions amid which they found themselves. They had to change the habits of their life which had come to them as one of the heritages of custom, and even to repudiate custom in all its evil ways. They must learn to endure the scorn of the world, and to bear without hurt the repudiation of their friends. They had to acquire the spirit of sacrifice so that they might not only deny themselves those things which custom said were true and good, but to also give up their whole life to the pursuit of everything pure, true, good, soullic and Divine. They had to break with all those things in life which ministered to wrong so that they might no longer be citizens of any evil system, but makers for the coming of righteousness. They had to come up out of the world as Elect Souls in the sense that they were no longer to possess and be influenced by the world-spirit,

the Zeit-Geist ; and they were to be citizens of the Heavens, heirs of God, inheritors of His Christ, followers of the Lamb of God (the Divine Love in a sacrificial capacity) even whilst yet denizens of these outer planes. They were thus to be in the world yet not of it in its spirit, its ways, its traditional customs. They were to attain to that state of experience when it might truly be said of them that they were like the blessed Master, like Him in the manner of their life and the service they performed. For they were to seek to be perfect even as the Father in the Heavens is perfect—perfect in the ways of their life ; in their love, compassion and pity ; in the purity of their thoughts and deeds ; in the fulness and nobility of their service ; in all their aspirations, purposes, aims, ambitions and ideals. The Lord within the Sanctuary of their being was to rule them. They were to make manifest through that Divine ruling that they were the Anointed of God, His Christs through whom the whole world would at last be redeemed.

THE WEST HAS NOT SEEN THE MASTER.

It is sad to think that the Western World where the Christhood is supposed to be believed in, and where the very person of the Master is revered and worshipped, until now should never have had the true vision of His Life and true knowledge of His Teachings. It is indeed more than sad that the Churches should never have had through the whole of the eighteen centuries in which they have confessed Him as their Head, a true vision of the pure and beautiful life which He lived and the meaning of that life in relation to the Soul's redemption. It is most tragic that they should have thought of Him as the Lord of Glory, and have failed to understand what it was they believed in and predicated concerning Him. How strange it all seems now to us who knew that remarkable life that the Churches could ever have believed that the blessed Master lived as He is said to have done in the Records which purport to portray His life ; that He could ever have countenanced the barbaric sacrifices of Jewry or taken part in any Temple-service whose

altars were so polluted and whose priesthood was so degraded ; that He could even have thought of taking the life of a creature and eating its flesh, or counselling His disciples to do such an ignoble thing. When we think of that life as we had it manifested to us in His home and to His intimate ones in their homes, and indeed wherever He went, remembering all its gracious compassion and tender pity, its absolute purity and goodness, and then turn to the interpretations put upon that life by the whole Western World, we are truly astounded. We cannot but marvel at the gross darkness which lies upon all Souls who accept the portrait of the blessed Master drawn by the various teachers in the Churches.

And what shall we write concerning His wonderful "Sayings" which fell upon our ears as messages from the Eternal and ever Blessed One, Sayings full of the profoundest meanings for the Soul ? In the light of all that happened to these Teachings, the view which the various Schools now take of them and present to the multitudes, the woeful results of the ignorance of the people and the darkness of their teachers so obviously made manifest in the state of the entire religious world where His name is confessed, it is not easy to express what we feel, how very sad it all seems, how very real and how very great the tragedy has been.

When we remember His beautiful Teachings about the Divine Love, the Everlasting Father, the past history of the Soul, the way of her Redemption, the wonderful Divine Powers within her, her nature and sublime destiny, the meaning of the Redeemed Life and the Christhood, and look at the path along which the Churches founded in His name have moved, the spiritual wreckage with which they have strewn that path, the dense Soul atmosphere that has always lain upon that path, we behold the appalling nature of the disaster which befell the vision of the Christhood given to the world by the blessed Master, the terrible thing that was done when the Pauline Letters were written and sent abroad as the Gospel of the Divine Love, and the present Gospel Records were compiled as the true portraiture of the Soul who most

beautifully revealed the Divine Love, manifested the Divine Light, and interpreted the Divine Life. We see how the visage has been marred more than that of any man, how the glory of His Life has been hidden from the Soul and a false light made to gather around Him, how the way of Redemption for all Souls was changed into a way which accomplished no true redemption in the life, and how the path to the sublime realization of the Divine Presence was brought down from being a beautiful Soul experience, known as the Christhood Estate or attainment, to a personal belief in Him.

J. TODD FERRIER.

THE VEIL OF MOSES LIFTED.

Even unto this day, whensoever the Teachings of Moses are read, the people understand them not, a dark veil preventeth them from beholding the truth.

But in Christhood that veil is taken away so that the Soul beholdeth with the Understanding the things which pertain unto the Lord.

And when the Soul turneth unto the Lord, to follow on to know Him as He is made manifest in the holy estates of Jesus and Christ, then is the veil lifted and taken away from before the eyes of the Soul, and the Soul sees unto the understanding of these blessed experiences.

For where the Lord is known, there is liberty of Soul from the thralldom of the world ; for the Lord is the Spirit within the Soul.

And with unveiled vision we may all reflect the glory of the Lord, even as mirrors reflecting the face of those who look into them, as we are transformed into His Image and rise from glory unto glory from the Spirit of the Lord who is within us.

THE MASTER AS WE KNEW HIM.

IV.

THE PORTRAITURE IN THE RECORDS.

THE picture drawn of Him in the Gospel Records is so many sided that it is only occasionally that the reader gets a glimpse of the real Master. His true portrait is constantly impressed with other portraitures which are not His. It is what might be named a combination picture ; there are features of the Master in it, but there are other features which are not true of Him. And this has been the cause of such a misconception on the part of those who have only had these Records to trust to, of the nature of the life lived by the blessed Master. They have been unable to distinguish between the true and the false features, between those which reveal Him to have been in very deed both Jesus and the Christ, and those which are in themselves a betrayal of all that these Divine names imply. And this disaster was brought about very largely by the writers of the Gospel Records failing to grasp the profound spiritual significance of the Teachings of the Master ; for they not only were in the dark concerning the inner meaning of them, but took them to have reference only to outward events. They took the wonderful Allegories spoken by the Master concerning the experiences of the Soul and made them to relate to outward events in His own personal life and that of the disciples. They could not enter into the spiritual history recorded in many of the Allegories, and so could behold no meaning in them other than that of outward visible experiences. The spiritual incidents recorded in the allegories of the Feeding of the Four Thousand, and the Feeding of the Five Thousand, were understood by the writers of the Gospel Records to have been material events. And in this connection we may likewise mention the incidents of the disciples going afishing on the Sea of Galilee, the invitation of the Divine

Lord to them to break their fast and partake of a fish which had been prepared by fire, and the story in which it is said of the Master that after His resurrection He partook of a piece of broiled fish and honeycomb. For the misunderstanding of the things which were meant by these beautiful allegories led the writers to record them as material events in the life of the Master, and thus marred not only the beautiful spiritual significations, but the wonderful ministry of the Beloved One, as He was called. They associated Him with the practice of taking the lives of the creatures of the Sea for food. They made of some of His disciples such fishermen, so that He became identified with the calling. They represented Him as counselling the disciples to launch out into the deep parts of the Sea of Genesaret, in order to have a large "catch," and, when they had been successful, to bring what they had caught to land that the fish might be used for food. In the narratives of the Feeding of the Multitudes, they wrote of Him that He took some small fishes and multiplied them unto the people so that they all had a portion. And in like manner did they say of Him that He took fish to eat and gave also unto the disciples.

HOW IT APPEARS TO US.

How very strange it all appears to us who knew Him that such things could ever have been said about Him and His sublime Teachings ! Since the memories of the past have broken upon us with all the visions we then had of His wonderful life, we have been filled with feelings of dismay that the writers of the Gospel Records and Epistolary Letters could have done Him and His Teachings so great dishonour, and injured to their unspeakable hurt all those Souls who would have followed the ways of the Redeemed Life and the path of the Christhood had they known them. Of these memories and visions we write with much diffidence, because the very statement will seem to be at variance with the beliefs and experiences of the leaders and teachers in the Churches. For with all the ages of knowledge behind them—knowledge,

historical, philosophical and experimental—these leaders and teachers are yet in the darkness concerning the nature and constitution of man as a spiritual being. They do not seem to understand anything about the man beyond the personal and visible manifestations in these outer spheres. To speak to them of Soul recoveries of experiences passed through ages ago, is to address them in an unknown tongue. They do not understand the language. For them it has no meaning. Few of them would believe that such recoveries were possible. Not understanding the nature of the Soul, and knowing practically nothing of its wonderful past history, they cannot apprehend the salient truth that as a spiritual organism the Soul, like the Planet, has had a long history, and that its history is written within its various spheres.

THE CHRISTIAN ESCUTCHEON DEFACED.

When we remember how the Beloved One lived, how tender were His feelings towards all created things, how universal His compassion was and unfailing His pity for the creatures, how sublime were His thoughts concerning the sacredness of all true Life—Human and Creature ; when we remember how He nourished His body upon the pure fruits of the Earth and taught the disciples to do likewise, how He spoke of the life which the Father purposed for all Souls and how that life was to be attained, we cannot help marvelling at the condition of the West to-day, and very specially at the conditions which prevail within the religious communities. To witness the way in which they eat flesh and drink of fermented cups in the name of the Master, is overwhelmingly sad. To hear how they praise Him as the Lord of Love whom they delight to follow, and then witness how much more they love the garish shows of the world and the forms of the Creatures which garnish their tables, than they love true mercy, compassion and pity, fills us with unspeakable grief. It is tragic beyond imagining, it is pathetic beyond words to describe ; it is a terrible blot of shame without disguise upon the Christian Escutcheon. How blind the Churches are not to see it, is most

amazing to those who have risen out of the darkness. But the most terrible thing of all is that they have the Gospel Records and Epistolary Letters behind them to not only cover them in their habits and customs, but to influence them to continue eating flesh and drinking of fermented cups, because it is said in them that the Master ate flesh and drank wine, and that He gave these things unto His disciples.

J. TODD FERRIER.

LOGIA WITH NEW MEANING.

I reckon not the sufferings of the coming days as worthy to be compared to the Glory that shall follow, and be revealed unto all Souls.

For the whole created world groaneth and travaileth in pain until its Redemption be accomplished.

For it is the earnest expectation of the created world that there shall be a revealing of the Sons of God.

For though the created world was made the subject of vanity, not of its own knowledge, but through him who subjected it; yet is it borne up by the hope that the day of its deliverance will come in which its bondage will be changed into the liberty whose glory is that of the children of God.

And of this deliverance and glory are ye to be the firstfruits, Sons of the Spirit who know the blessedness of the Redeemed Life even to the redemption of the body.

And in this is the saving hope for the created world. For we know that all things work together for good towards all who love God and walk according to His purpose; for they become conformed into the Image of His Son in whose life they are justified and glorified.

THE MASTER AS WE KNEW HIM.

V.

ONE LIKE UNTO THE SON OF GOD.

THE Vision of the Beloved One which has come to us once more is that of one who was even in the outer aspects of His Life like unto the Son of God. He was not lacking in the outward manifestations of those remarkable inward realizations which were His heritage. His was not a perfect life within which found an imperfect revelation of itself through Him, as many have experienced. He did not fail where success was most required in order to give a true vision of what perfect life should be. In His Christhood no messenger of Satan buffeted Him and made Him to err. For the messengers of Satan are the powers of the Elemental World by which the Souls of men have been afflicted ever since that World became the ruler of life upon this Planet and changed its once most beautiful planes and kingdoms, turning the Spiritual Household of the Planet into what we still witness it to be to-day, namely, a material cosmos. It has been by means of that Elemental World that the afflictions of the Saints have been made so great ; for the Saints are those who would follow the path of the Christhood if they knew it, and live the Redeemed Life if they understood it. It has been through the influences upon them of that World that even the best men and women have failed to make manifest in their outward life all the qualities and attributes they possessed within. The elemental forces, rulers in the high places, principalities and powers invisible, have influenced this Earth to such an extent that all Souls have been made to pass under the rod of their dominion, and many Souls to know the bitterness of enslavement to their rule.

HE TRANSCENDED ELEMENTAL INFLUENCES.

But the Beloved One knew no such experiences. The prince or dominant spirit of this world approached Him, but found no response. His triumph was perfect.

The conditions of the Elemental World filled Him with sadness, but they had no power over His life. They did not influence Him. His life transcended them. That was the wonderful thing about Him. But for that very purpose had He been born into the midst of the cosmic conditions. The purpose of the outward manifestation was to reveal unto all Souls what the Redeemed Life was when crowned with Christhood. He lived to teach all who were ready to learn how to overcome the Elemental World and attain not only to the purity and goodness of the Redeemed Life, but the nobility and Divine Enlightenment of the Christhood. The very Breath of the Heavens proceeded from Him. All His life gave forth the sweetest aromas. The exhalations which He sent out from His whole being were Angelic indeed. His Aura was absolutely Divine. He held within Himself the wonderful fragrance of the Rose of Sharon, and the rich perfume of the Lily of the Valley ; for these were emblems of the glory and beauty of His life. To us who knew Him and were the privileged ones to meet in the consecrated circle when He unfolded to us the wonderful purposes of the Everlasting Father toward all Souls, it is impossible almost to conceive how it came about that the life which He lived should have been so misrepresented and misunderstood. For after He left the estate of the Christhood, that wonderful Life was portrayed in the record written by St. Matthew,¹ and testified unto in the Logia of St. John. And in that record every aspect of the Master's life was pure. The meaning of the Redeemed Life was obvious unto all who read it.

J. TODD FERRIER.

¹ Not the present Gospel of St. Matthew, which was not written until the year 120 A.D., in which year those purporting to be by St. Mark and St. Luke were also compiled. The Synoptic Gospels were written upon the basis of a Life of the Master which had been in circulation for some years, which was represented as having been written by St. Matthew, and known in the early Church as the Gospel of the Holy Twelve. It embodied much of the Life found in the record of St. Matthew and the Logia of St. John, but presented these as outward historical events. It, however, portrayed the Master as abstaining from all flesh as food, and made it obvious that such abstinence was essential to discipleship—important teachings which the writers of the Synoptics left out.

THE MASTER AS WE KNEW HIM.

VI.

A MARVELLOUS VISION OF LOVE.

IN the hallowed hours which it was our privilege and joy to spend with the Master, there were unfolded to us the nature of the Divine Love and the Divine Mystery of its operation. We had presented to us such a vision of the Divine Love in Him as made the meaning of the life of love unmistakable. We learnt what the Divine Love was as a blessed realization. We were taught the beauty of it and the depth of it. Its blessedness was illustrated for us in the absolute purity and goodness of His life ; and its depth was made known to us as He spake the profound Sayings concerning the Divine purpose towards this distraught Earth with its freight of Souls, so many of whom ought ages ago to have been even as Christs in their experience and ministry. We had given to us a vision of the Divine Love such as this world has not been the scene of for countless ages ; for the vision was not only that of the purity and goodness of the Master's life, and the compassion which He manifested towards all Souls and pity unto all the Creatures, but it was one which revealed how wonderfully the Divine Love that was in Him was about to go down, in an operative sense, into the conditions in which Souls were to be found everywhere, in order to bring about such a change in the conditions surrounding them as would enable them to rise up out of these and find the Redeemed Life. We had revealed to us the marvellous nature of the Divine Love and its unfailing operation on behalf of this world. The sublimity of the life revealed in Him was only surpassed by the majestic stooping, until even the lowest rung on the ladder of the Human Soul's experience was reached. The height of the Beloved One's attainment was better understood by us when in the Logia spoken by Him there was revealed to us the awful depths into which He would have to descend in order to accomplish that work of which

He so frequently spake and for which the ever Blessed and Eternal One had sent Him. For He made known unto us that the Divine Love had purposed to change the elemental kingdoms which had been the cause of the Soul's fall and bondage, and which had hindered the true evolution of all Souls upon the Planet since the fall ; and that in the accomplishment of that work the Divine Love had to destroy all the evil magnetic images which had been fashioned upon these kingdoms. But these magnetic images could only be destroyed by means of magnetic attraction ; and only by such attraction as the Divine Love could bring to bear upon them through forms suited to the purpose.

That was the great work of the Ransom by means of which the Redemption of all Souls from evil conditions and elemental powers was to be made effective. And it was a very real ransom and not a hypothetical one ; and it was one that did honour to the depths of the Divine Love, and made manifest how real and beautiful the Divine Righteousness was. It was such a Ransom as no one would have imagined possible ; a price unspeakable even by us who knew something of the wealth of Soul-life to be sacrificed.

DIFFICULTIES CONFRONTING THE SEEKER.

Who would have imagined that many of the beautiful Logia concerning this work which are now found in the Epistolary Letters applied to the Jewish conception of atonement, and, in many instances, even to Paul himself, were spoken by the blessed Master to the intimate friends who were gathered together from time to time in sacred and blessed fellowship ? Who amongst the Church leaders and teachers would accept this presentation as the true explanation of the two Pauls, which theory is held by many, and seems so evident in the Letters themselves ? Who would believe that Paul the Mystic, who gives expression to the strangest and most profound mystical sayings, never existed, and that only the Jewish Paul, trained in Rabbinical subtleties, made use of the Logia which he found when he visited Jerusalem to consult some of the Brethren ?

In this fact lies the meaning of the remarkable contradictory statements found in the Epistolary Letters, and the use of many of the wonderful Logia to build up the astounding doctrine of the Sin-offering as set forth in the teaching found in these Letters. Many of these precious Logia are too inward in their meaning to permit of the interpretation being put upon them which the general thesis of the Letters would suggest, and so they are accounted amongst the deep sayings of Paul whose true meaning cannot be gauged. But there are others whose very language easily lent itself to the up-building of the doctrines of Jewry upon the Human Kingdom, and these are found applied to the person of the Blessed One, whilst there are other remarkable Sayings, profound indeed and burdened with almost inconceivable tragedy, Sayings which struck a note of intense sorrow in us who heard the Master give utterance to them, and these were applied to Paul himself as experiences through which he had passed.

It is more than astounding to an earnest Soul who is seeking only to discern the Truth, and who approaches the writings of those who were supposed to know the Master most intimately, to know His mind, the nature of His wonderful Christhood, the meaning of the deep and hidden things which He spake unto them, to discover that it was not they who understood the purpose of that glorious Manifestation, but one who had never known the blessed Master, who had never been in the little circle of privileged Souls to hear from His own lips these wonderful Logia and their inner meaning, but who was chosen after the Manifestation to be the chief Apostle of its exposition. Where did he find those Logia which he never heard ? How did he know their interpretations when these had not been given to him ? Was the Master's training of the Disciples a failure ?

That is a mystery the Churches have never set themselves to unravel. Indeed, they do not seem to be aware of the amazing and incongruous position in which they place the Beloved One and His most intimate friends and disciples.

J. TODD FERRIER.

THE DIVINE CONQUEROR.

And in our infirmities will the Spirit help us, even when in our distress we know not how to pray unto the Father, nor the things for which we should pray.

But with yearnings which cannot be uttered will the Spirit within us make intercession according to the Will of the Father.

And He who knoweth the Heart and searching the Understanding, will interpret the unutterable yearnings of the Spirit.

What then shall we say more concerning these things? If the Father be for us, what are the powers that will be against us?

He who spared not Himself, and who hath given unto all Souls His Love, shall He not in fulness give us all the power that we need?

Who could elect to lay anything to His charge? Hath He not justified His ways? And shall He not again justify them?

Who is he who would condemn them? Shall not He who hath made manifest Jesus and the Christ cause them to be raised again from the dead when the Son of Man cometh again?

Who shall be able to separate us from His Love? Shall the tribulation, and the anguish, and the persecution we shall meet in the way?

Nay. Over all these things shall He make us more than conquerors: over the lives we live and the death we die, the principalities and powers in the heights and the depths whither we go.

THE MASTER AS WE KNEW HIM.

VII.

THE DIVINE LOVE IN MANIFESTATION.

WHEN we were gathered together in what has come to be spoken of as the Upper Room, the Beloved One revealed unto us the supreme purpose of the Manifestation. He made known unto us what He had come into the world to accomplish. The veil was lifted from our eyes ; for when He spake unto us as one who was voicing the Divine Father whom He knew so intimately that He and the Father were one, we beheld in Him that which none others beheld. We beheld Him to be none other than the manifestation of the Divine Love and Wisdom. His marvellous purity of life ; His wonderful vision of all things ; His boundless compassion for all Souls ; His unfailing pity toward all weak and defenceless lives ; the wealth of His love which never changed even towards those who did not understand Him, nor indeed unto those who sought His hurt ; the unspeakable depths of His tenderness and strength of His gentleness ; the absolute selflessness of His aims and sublimity of His abandonment to the Divine Life and Service, all proclaimed Him to be such a Manifestation.

These things we beheld in Him. We saw and felt the power of His sublime attributes. And when we add to all these the vision that came to us in the last hours of fellowship with Him as He unfolded unto us all what it would mean to Him to pass from the Christhood and take up the work of the Ransom, we had no doubt as to who He was ; for it was the vision of the most poignant anguish we had ever beheld. When He had been revealing to us how the Divine Love purposed to purify the Elemental or Astral World, we beheld Him become almost overwhelmed with the sense of the sorrow and pain it would entail, and the awful loss to Him of the beautiful Christhood estate. To have known the glory

upon Him in the day of His supreme enlightenment, and then to witness the awful anxiety, sorrow and anguish which came to Him in those last hours, was verily to enter into the realization of the height and depth, the length and breadth of the Divine Love unto all Souls.

Never was there such another revelation of love as was given unto us then. Never was there another such manifestation of perfect purpose and sublime abandonment for its fulfilment, combined with the most fearful Soul shrinking from the heavy burden to be borne. Never was there another such sacrifice offered in the whole history of this Planetary system. The vision was that of perfect love giving all it possessed in order to redeem what could not otherwise be redeemed, namely, the whole Planetary Spiritual System, and feeling the approach of the hour when all His beautiful attributes would have to be rendered up to that service the anticipation of which filled Him with dismay and horror. As the hour drew near He agonized and felt as if He could not descend so low, as if the cup given to Him to drink of were beyond Him, as if the baptism with which He was about to be baptized were more than He could endure.

The story of the Garden of Gethsemane which the unillumined writers of the Gospel Records took and applied to an outward history of the Master, was one of the last visions that we had before the passing away of the Manifestation. And the remarkable Logia herewith given from one of the Epistolary Letters which came to be applied to the experiences of Paul, were spoken unto us before the indescribable anguish and agony fully broke upon Him.

J. TODD FERRIER.

THE MASTER AS WE KNEW HIM.

VIII.

THE EATING OF FISH.

THE vision which we had of the Beloved One transcended any picture that could be drawn. How inadequate words are as vehicles when we attempt to describe the blessed Master ! We have said that His life was absolutely pure and that His love was absolutely universal ; and we have tried to show how He made manifest the pure life and His love for all Souls. But it is impossible to adequately express all we know and feel concerning the way He lived and loved. But so perfectly pure were all His actions that the partaking even of fish would have been an impossibility, and so universal was His love for all living things that He would not have permitted any creature's life to be taken in order to minister in any way unto His body. The things said in the Records concerning Him in this matter are not true in any outward sense. What the writers of these Records have done to hinder the work of the Redemption and obscure the Christhood, only those can realize who knew the Master. For had they not sent out the false portraitures of Him, but sought to understand the Logia which had been passed on to them, then a very different order of things would have prevailed in the West to-day. A true vision of Him would have been given unto all seeking Souls, and they would have risen up and followed the vision, entering into the Redeemed Life themselves, and, making it manifest in their lives, they would have drawn others into the true way.

THE MISUSE OF PROFOUND LOGIA.

But the writers of the Gospel Records understood not the spiritual significance of the things referred to in the

Fish incidents, and, taking them to be events in the outward life of the blessed Master, they recorded them as such. And in consequence of their mistake the religious communities of the West regard the incidents as illustrations of how the Master lived, and how He countenanced and encouraged the whole industry of Fishing. And now it is most difficult to impress them with the great and invaluable fact *that the events recorded were all spiritual*, that they did not relate to outward things but to Soul experiences, that they were never meant to be understood in an exoteric sense, as their meanings were profoundly esoteric. Even many of those who have been awakened to the inhumanity of the fearful traffic in the lives of the more sentient creatures and, in consequence, have put away from their table the more barbaric forms of flesh-eating, nevertheless think that the partaking of Fish is correct, since the evidence that the Master took that form of diet is so strong, according to the Gospel Records.

And herein do we see the evil effect of the false representation of the Master in the Records; for unto many the Fish incidents are insuperable barriers, because they know not the true meaning of them. Some of these awakened Souls, feeling that there are elements of cruelty in the taking of the lives of the fish, try to mitigate the feeling by distinguishing between the fish caught by means of a net and those caught by the hook, as if that could possibly alter the principle underlying the whole system. To take the life of the creature, whether of fish or ox, and whether by one means or another, violates the very fundamental truth of *the Oneness of all true Life*, and is therefore an evil to be repudiated and exposed. To think that the method by which the creature is compelled to give up its life lessens the degree of wickedness which surrounds the whole system, is surely to be ensnared by delusion. By some methods of killing the creatures there is apparently less suffering imposed upon them than by other methods; but the great fact remains that their lives are taken from them. Wickedness is wickedness whether it be done in barbaric or refined

forms of action. The lives of the creatures are taken, and any apology as to the lessening of the evil by scientific methods does not affect the Divine Law of Love which is broken by man's conduct, nor the Divine Law of Life which is violated in such monstrous degree by the whole Western World.

THE LOGIA WERE OF DIVINE MYSTERIES.

The beautiful incidents whose misrepresentation has had such disastrous results, when understood, make manifest what a wonderful power the Divine Love is, and how all Souls are thought for by the ever Blessed One. They are testimonies to the Divine Compassion and Pity in ways marvellous to behold. They are sure and certain evidences of the intrinsic value of the Soul, both Human and Creature, and of the Divine purpose to redeem them all. They are of the very substance of the things of Faith, being of those things which lie beyond the visible and are of the Soul. They are of the nature of those glorious spiritual realizations for which the Soul is filled with great desire, and towards the attainment of which are set all its hopes. The true meaning of them is to be found in the Soul's needs and the ministry of the Divine Love unto the Soul. For in the few small Fish distributed to the multitudes we have the breaking of the great spiritual truths contained in the Lesser Mysteries, and the distribution of just what the people were able to receive of those deep Soul meanings. For as we have shown in those articles which dealt with the Feeding of the Multitudes, the term Fish had an occult significance in the Bible, and that in the early days of Christianity it was taken as the sign of the Master and of those who said that they were His disciples. It meant that which was of the Great Deep, the Mysteries of the Divine.

It was in that sense only that the disciples were fishermen. They were of those Souls who sought for the meaning of "the deep things of God." That was why they were ready to respond to the Life and Teachings of the Master. Theirs was no haphazard call, but one for which they were ready to follow on even unto Christhood. Nor did they ever partake

of flesh or fish after they knew the Master.¹ Indeed, most of them were not of Jewry at all, but had found what light was within them amid circles which followed not the ways of Jewry. When the Beloved One asked them to dine, and provided for them a Fish prepared with fire, He asked them to learn one of the greatest of Mysteries. He revealed to them the profound significance of the Sign of the Fish for the Soul. By the unfoldment of the mystery of the Divine Love they were filled with wonder and awe, and nourished from the very fountain of Love itself. And it was at this gathering of the inner group that the blessed Master partook of the broiled Fish with us all ; for the Mystery of the Divine Love unfolded to us by Him revealed at once the depth of that Love in its wonderful ministry unto Souls, the energy with which that Love would pursue its task, the awful pain and sorrow which would be born unto it in its service, the redeeming process of its purifying operations as it performed the work of the Sin-offering upon the Elemental Kingdom. The Fish upon the Fire was the sign of the deepest of all Mysteries. Of it did the blessed Master partake, and of it did He give unto the Seven who were with Him. And so they all shared in the Mystery which was to be fully entered into by them, the Beloved One as the chief actor, the Seven in less degree.

J. TODD FERRIER.

¹ Even such history as may be deemed trustworthy of the early Christian Era, records the fact that John, Peter, James, James the Less, Thomas and Matthew lived on the pure fruits of the Earth, and partook not of flesh foods or fermented wine.



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No. 2.

THE LORD DOETH WONDROUS THINGS.

O Most Holy One, who dwellest in the Heavens and dost make Thyself manifest through the Cherubim ; who dost lead the flock of Ioseph, and blessest Iacchos with the gift of the First-Begotten ; who givest unto all who know Thy Holy Name the double portion ; we would Praise within the Sanctuary, and Bless Thy Holy Name.

Thou hast stirred up the strength of Israel as in the ancient time, and once more hast Thou madst Thyself manifest. For Thy Christs are arising from the graves wherein they were buried, and are going into the Holy City where Thy dwelling is, even into the Sanctuary of Christhood.

Thou hast revealed Thy power unto all who called upon Thee, even unto the least. In the sight of Benjamin, the youngest of the fold, hast Thou made Thyself glorious in the accomplishment of Salvation ; for Thou hast holpen him with Thy strength, and opened up the way for him to pass through the land, none daring to make him afraid.

Even before Manassch hast Thou revealed Thyself as the One who doeth wonders, working mightily for Thy little ones who were cast down and oppressed by the enemy, to accomplish for them full deliverance from all their foes.

THE WASHING OF THE DISCIPLES' FEET.¹

I.

AT THE LAST SUPPER.

THE story of the Feetwashing recorded in the Fourth Gospel is one of peculiar interest. Its interest, however, does not lie in the supposed outward event, but in the inward spiritual experiences which are indicated. For it was not an outward event, but an allegory of great and momentous meaning for the Master and the disciples.

The Feetwashing story is a precious gem. Its very insignificant details are invaluable assets. They are like the facets to the gems; they are manifold reflectors of the Light of Heaven. In every one of them is the Divine Love revealed.

The allegory was one told by the Master near the close of the Manifestation of the Christhood. It was spoken at what has come to be known as The Last Supper in the Upper Room. It was given under conditions the most sorrowful. And it was addressed to the few friends who formed the innermost group. Those of us who heard the Master then could not fully enter into the complete understanding of the allegory, so profound were its meanings. But it impressed us deeply, and taught us much concerning the way of the Divine Love in accomplishing the redemption of all Souls.

HOW MISUNDERSTOOD IT IS.

The Last Supper was not any ordinary incident of religious import. It was an event such as the Churches have, as yet, formed no conception of. They are under the impression that it was such a meal as the Jewish Passover Supper, and that the Holy Eucharist or Supper

¹ In Vol. II. (1906), pp. 162-163, there is given a general criticism and explanation of this most profound allegory.

of the Lord was the concluding act. They associate it with things that were wholly outward and material, and attach to these a spiritual significance. They have all been misled through the presentation of it in the Synoptic Gospels, in which the writers have made of it a meal taken by the blessed Master and the disciples, and the emphasis given to that view of it in the Corinthian Letters. And the real Logia which were spoken through the blessed Master at the Last Supper, have been so broken up and changed by these writers, including Paul, that the Churches have never known the nature of that Last Supper, nor the wonderful manifestation of the Divine Purpose contained in the whole event. They have never read the precious Logia with an understanding of their profound meaning ; for these have been applied to persons rather than to wonderful experiences into which the Christ-Soul was to enter—experiences through which the Christ-Soul has passed in accomplishing the work which the Divine Father gave Him to do. They were applied in part to Peter the disciple, in part to Judas, who was also a disciple, and who was represented as having betrayed the Master ; and there were other parts taken by Paul from the Logia of St. John and applied to his own experiences. And thus it is that the Last Supper has *never* been understood by the Churches ; that the nature of the Feetwashing has been misinterpreted ; that the nature of the work by which it was done has been misunderstood ; and that the betrayal of the blessed Master has been attributed to one who was not only a disciple of the Christhood, but a brother of the Master, and one who was beautiful in his love.

WHAT WAS THE NATURE OF IT ?

The Last Supper was the most solemn of feasts. It was a service of the most sacred order. For was it not celebrated on the eve of the Lord's Passion ? The little group of earnest longing Souls gathered together with a growing sense upon them of loss about to come, of great and poignant sorrows to be endured, of some deep

mysterious anguish to be borne by the blessed Master and shared in by them, met as only Souls could meet who had known the Master, and who also knew that they were very soon to lose His presence from their midst. It was, therefore, no earthly feast in which they engaged, but one which was wholly spiritual. The hour was one of heavenly fellowship, though the Logia spoken were of the saddest. Heaven overshadowed them, though the tragic Sin-offering cast its darkening shadow upon the group. The Light Divine threw its beautiful Radiance within them all ; though they knew that the dark night would follow in which the Shepherd of the Sheep (the Christ-Soul) would be smitten. The glory of the Divine Love filled them all ; though they could not exult in the presence of the awful Mystery of the Manifestation of that Love known as The Sin-offering. It was truly a feast of the Divine Love, one crowned with the Light of the Glory of God the Father ; but the feast was within the Soul of each one present, and the Bread and Cup were those of the Life Eternal and the Wine of Christhood. As the vehicle of the Christ-Soul the blessed Master communicated these things to them ; for they were to be sharers of the profound Mystery, Souls who were indeed to drink of the same Cup whose full measure He had to partake of, those who were prepared to receive a part of the Baptism with which He was about to be baptized.

Oh, the sublimity of the vision of the Divine Love and Wisdom which then broke upon us who were present and were made partakers of the Supper !

J. TODD FERRIER.

THE WASHING OF THE DISCIPLES' FEET.

II.

THE WONDERFUL VISION.

THE Last Supper was the last blessed spiritual feast which the disciples and the Master had together. Indeed it was the last spiritual feast which the blessed Master was to enjoy. The hour had come which called away the Christ-Soul to take up the work of the Sin-offering. The Manifestation had been given of the sublime meaning of the Christhood ; but the Manifestation was now about to pass away with the withdrawal of the Christ-Soul. The transcendent vision had been revealed, and those who had beheld it with the Understanding could never forget it. The way unto the Father had been made clear, and the process of the Redemption obvious unto all who sought that blessed state in sincerity and truth. The inner meaning of the Cross had been beautifully interpreted from the first stage of self-denial to the last stage of the Cross of Christhood. The Three-fold Path had been portrayed and illustrated—purity, devotion and love ; and all Souls might find their way back to the realization of the Presence of the Father.

But to accomplish this blessed work in its sublime fulness, more had yet to be done. The Astral Kingdom had to be purified. The elemental world was full of principalities and powers whose dominion was great ; and these powers militated against the upwardness of all Souls. They were powers whose office was once beautiful and whose ministry was intended to aid all Souls in the true evolution of their life, but whose nature had become changed when, in what is known as The Fall, the whole planetary system went wrong, and they ceased to obey the original Divine Laws. And through their changed condition they greatly oppressed all Souls, and so changed the inner impulse of the younger races of the Children of the Planet that these came to follow paths which led them deeper and yet deeper into evil states,

until they wrought such things upon the Planet as resulted in the terrible catastrophes indicated in the Old Testament stories of The Deluge, and Sodom and Gomorrah. So tragic were the experiences through which they passed that these were written upon the Astral Kingdom of the Planet, and became "the Handwritings" on "the Middle Wall or Partition" of the Planetary Heavens, which were engraven against the Soul, and which prevented the Soul from rising up out of every evil thing to live the absolutely pure life and serve the Divine. For these images or handwritings were all magnetic, and affected the spiritual magnetism of the individual life. And before the Redemption could be an accomplished fact in the experience of every Soul these conditions had to be changed, the images destroyed, "the Handwritings" upon the Middle Wall or Partition blotted out.

THE THINGS WHICH WERE BEHELD.

Now, it was this stupendous work which the Father had also given unto the Christ-Soul to do. And the wonderful vision that we beheld on that memorable occasion was the way that such a momentous task was to be undertaken and accomplished. The Logia which were then spoken will best describe it. How burdened these were with meaning whose nature was unfathomable to all but those who were then called upon to drink of the Cup of such Christhood, may be gathered from a prayerful perusal of them. Unfortunately for the whole world, and very specially for the Churches which rose in the name of the Master, these most precious Logia were applied to an outward event, to persons, and to the Jewish Ceremonial Laws. The way of accomplishing the Great Work was changed from a Divine Drama enacted by the Christ-Soul through manifold lives whose action was upon the Astral Kingdom, into an event in the life of the blessed Master during the Divine Manifestation. The Logia which revealed the nature of the Betrayal were also changed and made to apply to an outward event; and the Betrayer was made into a person who

was also a disciple. Whereas, the Betrayer was the Astral Kingdom, and the Betrayal was through the power which that Kingdom had over the various bodies into which the Soul of the Master had to be born for the work of the Sin-offering ; for it betrayed the Soul in every one of the lives into the most terrible experiences of evil of every kind, and made these lives veritable burdens of sorrow and woe.

And likewise with those Logia which described *the nature of the work* upon the Middle Wall or Partition of the Planetary Heavens, they were taken by Paul from their setting in the Logia of St. John, and applied to the Jewish Ceremonial Law, the work accomplished being nothing more in Paul's view than the abolition of that Law as a binding ritual and force upon those who proclaimed themselves disciples of the Christ ; whereas it was the changing of the Middle Heavens of the Planet by the destruction of the awful images whose power was so great for evil, the overthrow of the unseen principalities whose rule had been so disastrous, and thus the blessed work whereby the Astral Kingdom was so changed for good that Souls could be approached from the Heavens and ministered unto.

It is practically impossible for any one who was not of that group of Souls to realize what the vision meant. For it was of such a nature that it made manifest at once the sublimity of the Christhood of the blessed Master, and the depth of the Divine Passion for Souls ; the glorious nature of Christhood, and the tragic character of the work of the Redemption ; the wonderful exhibition of the Divine Love and Wisdom in the estates of Jesus and Christ, and in the process through which the whole spiritual system of the Planet was to be redeemed.

But in the Logia that vision may be in some measure apprehended. The height and depth, the length and breadth of the Divine Love may be found expressed in them. The abounding riches of the Divine Love, and the incomparable glory of the Divine Wisdom, will be obvious unto all who are able to spiritually discern. The true Source of all being, and the relation which all

Souls sustain to that Source, may be found most clearly revealed. The Oneness of all true Life, and the unity of all Souls through that Oneness, may be perceived by the earnest seeker after Divine realizations. The distinction which the Christ drew between the world as a materialistic system and the world from which He had come, will be most evident where there is the prayerful desire to know the inner meaning of the Sayings of the blessed Master. This Cosmos was a very different order from that Kingdom whence He came. The experiences in this cosmos were also indicated in striking contrast to those which came to the Soul who found the Kingdom whence the Christ had come, showing that the present cosmos was not as the Divine had fashioned it, and that it imposed great tribulation upon the Soul. And, what is obvious throughout these Logia, it will be understood that the supreme purpose of the sublime Manifestation was and is to gather Souls out of this cosmos, or present order of things, into the Kingdom of Christhood, the true Kingdom of the Soul.

J. TODD FERRIER.

THE CHRIST-SOUL INVOCATION.

Father, the hour is come in which I am to be no more with Thee. Thou hast made manifest Thy Glory that all may behold it, and glorified Thy Son that all may know Him.

Unto Him didst Thou give the dominion of all Souls, that unto them He should give the Life Eternal. And this is that Eternal Life made manifest, even the perfect knowledge of Thee through the holy estates of Jesus, Christ, and the Lord.

The work which Thou gavest me to do upon the Earth I must now finish, having revealed Thy Glory unto those who have heard the message which Thou gavest unto me to declare.

Thine they were ; for they knew of Thee, and that I had come out from Thee. The message that

Thou didst give unto me to declare, they received ; for their Understanding was open, and they discerned that the message was from Thee.

I would make request for them : I would pray that when I am no more with them, Thou wouldst keep them as Thine own whilst they sojourn in the world, so that whilst yet in the world they may not be of it. May they remain one with Thee through Thy dwelling within them, even as Thou dwellest in me.

When I am no more with them may they keep sacred the things which I have spoken of to them concerning Thee, that nothing may be lost through the son of perdition of all that Thou gavest unto me. And may they have the fulfilment of these sacred things in the Divine Joy, that when I come back to Thee we all may be one in Thee.

As they are not of this world even as I am not of this world, may they be guarded against the evil which is in this world.

May Thy truth illumine and sanctify them, even Thy truth which Thou hast declared through the Word who 'is the Image of Thee.

As they are now to be sent down into the world, even as Thou hast sent me into the world, may they consecrate themselves, even as I would consecrate myself, for the accomplishment of Thy Holy Will.

I would also that they may all be preserved amid the evil in this world, and that we may all return again to be with Thee, to behold Thy Glory, even as we beheld it before the foundations of this world.

O Righteous Father, this world hath not known Thee ; but I have known Thee, and have made manifest Thy Love for all Souls, that the Love wherewith Thou lovest me may be in them, even unto the knowing of Thee.

THE WASHING OF THE DISCIPLES' FEET.

III.

MAJESTIC STOOPING.

IN the vision we beheld the Majesty of the Divine Love and the profound humiliation of the Christ-Soul. The allegory of the Teacher stooping to bathe the feet of his disciples, revealed these. The allegory illustrated what the Divine Love had purposed to do for all Souls. It made manifest unto those present what it was that required to be done, and how it was to be accomplished by the Christ-Soul; for all of them had been taught by the Master the inner meaning of the terms which were used. The unrobing, the girding of the loins, the pouring out of water into an empty laver, the wonderful humility of the Christ-Soul in acting the part of a servant, the cleansing of the feet, the opposition of Simon Peter, with his subsequent desire to have not only his feet bathed but likewise his hands and his head, the remarkable saying of the Christ-Soul concerning His action—these are full of deep mystery, mystery whose unravelling has been impossible to the Soul until now.

So profound are the meanings set forth in these apparently simple details of what is supposed to have been a material event, that the Soul feels overwhelmed by the vision of them when they are rightly understood. Surely there never was such stooping to the dire needs of others as is here revealed! There could not be a more profound manifestation of love in the whole of the Universe than this most wonderful voluntary humiliation. The depth of it, notwithstanding the awful darkness into which it took the Christ-Soul, is sublime. Those who here attain to the true vision of that most wonderful stooping, will be filled with the Divine Awe. Unto them will the Divine Love appear in a new and more glorious light; and the hidden purposes of the wisdom of God will stand out as gloriously as does the Sun in mid-heavens when the dark clouds have all passed, and his

splendour is no longer intercepted and blotted out.

Verily, in relation to the wonderful vision of that glorious Love it has been even as the Winter of the Soul with all the Heavens laden with dense clouds ; for the Lord as the Sun has been obscured, and His blessed purposes have been unknown. Men have guessed at them. The truly spiritual have felt that they were wonderful, though they could not understand them all. The mystic Souls have always sought for a meaning beyond anything the Schools knew, and one which would not dishonour the Divine Love nor violate the innate sense of righteousness within the Soul. They have tried to interpret the Passion of the Lord in a larger way, a more Divine and Soulic way, than the Churches have done. They have sensed spiritual mystery, though they have been unable to behold what it was. They have proclaimed that the Wisdom of God was not circumscribed in the way that the historical setting represented the sufferings of the Christ-Soul, and that there were depths in the tragic Sin-offering surpassing anything portrayed in the outward history of the Betrayal, Trial and Crucifixion. But who could have dreamed that there were such depths as are revealed in these recovered Logia ? Who could have imagined the stupendous nature of the stooping of the Divine Love through the Christ-Soul ? None, unless it had been given them to behold it, to *know in very deed the Grace that was in the Lord Christ Jesus*.

It was of the Divine Love that we were privileged to witness the wonderful vision, and to hear the profound Logia concerning the accomplishment of the Divine Purpose by means of the Sin-offering ; and it is alone through that same Love and Wisdom in all His graciousness towards us that we have been able to recover that past, and to present once more that most beautiful vision, to interpret anew those wonderful Logia which were spoken of by the Christ-Soul through the blessed Master at that most eventful gathering, that all may come to know "the grace of the Lord Christ Jesus who, though He was rich toward God, yet for this Planet's

sake impoverished Himself that all Souls might be enriched."

THE UNROBING OF THE CHRIST.

In the allegory the Teacher laid aside his garments and girt his loins with a towel. It was a picture of what the Christ-Soul was about to do. He knew not only what was awaiting Him, but how He would have to receive it. The Gethsemane had revealed to Him the coming events, and He knew what was required of Him. He had to descend from the high estate of His Christhood and enter into the low estates of this world. He had to lay aside His wonderful Christhood and take up the lives represented by these low estates. He had to divest Himself of all His glorious attributes that He might assume the life of all who had gone down even into the lowest hell-states. For the great work could only be accomplished in this way.

The descent of the Christ-Soul into "the lower parts of the Earth" had a significance more profound than that generally attributed to it. For the lower parts were the hell-states and not a mere tomb. To lead captivity into a new form of captivity, He had to descend to where the captivity was and enter the states of the captives. In this way alone was He able to break up the conditions by which the captives were held, and so make it possible for them to free themselves and rise out of the hell states. For it was in these acts of such wonderful humiliation that the graven images upon the Astral Kingdom or Middle Wall or Partition were destroyed.

Thus the descent of the Christ-Soul will be seen to have been very real. It will be understood in a new light. It will be beheld as something infinitely greater than the conception of that descent which the Western World holds. The impoverishment of the Christ-Soul will have new and deeper meaning given to it. The stooping will be seen and proclaimed majestic. The drama of the Sin-offering will be henceforth known to have been in every way worthy of God.

J. TODD FERRIER.

THE WASHING OF THE DISCIPLES' FEET.

IV.

THE POURING OUT OF THE WATER.

IF the unrobing of the Christ-Soul of the attributes of His Christhood meant so much, and the girding of His loins contained the mystery of His unspeakable limitations, what shall be said of His pouring out the water for purification into the laver and then lowly kneeling in great humiliation to wash the feet of the disciples? Who is prepared to believe our report of all that the blessed Master said concerning the inner meaning of the action of the Teacher portrayed in the Allegory? Unto whom will the Arm of the Lord stand revealed in the vision which we are giving of that wonderful graciousness which led the Christ-Soul to take so lowly a position to stoop to the needs of every one who needed aid to find the way back to the Father? Who is prepared to believe our report of this marvellous transaction by which means were provided whereby the feet of those who were to be called His disciples might be cleansed? Unto whom may the vision we give reveal how mightily the arm of the Lord contended with all the evil conditions found upon the Middle Wall or Partition (the Astral Kingdom), how He cleansed that Kingdom of its evil images and thus prepared the way for the approach of Heaven with its beautiful Angelic ministry unto Souls?

Our message is a sublime one. It bears within itself the Love and Wisdom of the Divine. It is not of the nature of a phantasmagoria such as the theory is which is known as the Rectoral view of the Sin-offering, wherein the righteousness of the Eternal One becomes a mere display in order to overawe Souls and impress them with the Divine awfulness and His determination to punish sin. It is not like the ways of the buyer and seller of goods, the commutation of debts for an equivalent received, the forgiveness of human guilt because one

most noble Son of the Father has loved the whole race unto the pouring out of His life, even unto spiritual death, in order to cancel the indebtedness, as the vast majority of the Churches more or less believe. It is rather the vision of the Divine Love in the Christ-Soul recognising the needs of all the fallen children of the Father, identifying Himself with the children and their needs, and carrying out the purpose of the Divine Wisdom in so fully identifying Himself as to enter into their very conditions. For the action of the Christ-Soul is the manifestation of the very real Identification of the Divine Love with the low estate of all His children, and the performance of that great work by means of which the Redemption of them all is to be effected.

THE WATER AND THE LAVER.

How we all marvelled when the Christ-Soul spake of the Divine purpose, and interpreted for us the meaning of the Logia. It seemed more than we could fully apprehend then, so great was the truth revealed, so stupendous was the work to be accomplished in realizing the Divine purpose. But the water was poured out for us. The picture of the coming unrobing and girding of the loins was succeeded by that of the outpouring of the water into the laver for purification. For the water was the Divine Truth, the cleanser of life, the purifier of body and mind, the water of the Redemption poured out from the sacred chalice of the Divine Love into the laver of the human mind and applied to life by the Christ-Soul in every one, and especially to the spiritual Understanding by which alone, when purified, the Divine Love and Wisdom can be understood. The truth concerning the Divine purpose was revealed. The truth about the way of the Divine Love was unveiled. The truth relating to the way of the Soul's return unto the Father was made manifest. The Truth revealing the Oneness of all true being was unfolded in the most beautiful way. The truth of the inter-relation of all Souls, and of all Souls unto the Divine, was made obvious in the awe-inspiring message which was then given to us. The

truth concerning the very nature of the Soul as the Sanctuary of the Divine Presence, and the regaining of the consciousness of that Holy Presence by the Soul when it would know itself to be one with the Father, was beautifully unfolded. Such truth in its blessed manifoldness, and poured out with such a Divine fulness, was to operate as a great purifier of the spiritual Understanding, the cleanser of the ways of life in all who would deign to follow the Nazarene into pure paths, who would seek out the Christhood unto the finding of the Christhood life and service, and who would follow on to know the Lord as the most sublime inward realization of the Divine Presence. Within the Sanctuary of the Soul the Divine Presence abides. The Shekinah is there ; the Overshadowing is found there ; there is the Cloud of the Lord upon the innermost Sanctuary. But in the more outward court of the Mind is the laver, the receiver of truth from without when the light of the innermost Sanctuary is grown dim, the sacred vessel which must be kept pure for the water of truth which the Divine Love is ever ready to pour into it through His Christ unto the purification of the whole of life.

J. TODD FERRIER.

THE RECOVERIES OF THE LOGIA ANTICIPATED.

These things have I spoken unto you that ye may not stumble by the way ; for ye will be cast out by the children of this world from their Sanctuaries and their Fellowships, because ye have believed in the message which the Father gave me to declare. Yea, the time will come in which ye shall be persecuted and afflicted by those who will profess to do service to God, even by those who know not the Father, nor His Son whom He sent to make Him manifest.

Of these things have I spoken unto you that, when that hour is come upon you, ye may remember the things I have spoken unto you. For the Paraclete, even the Holy Spirit who proceedeth from the Father, shall teach you all things when He is come, and bring all things to your remembrance, whatsoever things ye have known. And when He is come, He will reveal unto you the nature of the Sin of this world, the righteousness of the Divine Love, and the judgment of that Love upon the world.

He shall not speak of Himself; but He shall speak of the Father, and of Him through whom the Father maketh Himself manifest, even the Only Begotten One whose dwelling is in the bosom of the Father. He shall take of those things which belong unto the Father and declare their meaning unto you. And He must glorify the Father.

A little while and ye will no more see me, because it is expedient that I go away from you. But by and bye we will all come together again, when the work of the Father given us to do is accomplished. And in that day will our sorrow be turned into joy. For the Father will Himself be made manifest unto us, and all our requests will be fulfilled by Him.

Many things have I had to speak of unto you in parable; but in that hour ye will no more need to be spoken unto in parable, for ye shall understand all things, because the Father abideth with you and shall be in you.

THE WASHING OF THE DISCIPLES' FEET.

V.

THE REQUEST OF SIMON PETER.

THE strong personal note in the Fourth Record prevents the reader from grasping the wonderful meaning expressed in the request of Simon Peter. It is another striking instance of how the most sacred Logia have been lost to the Soul, how their meanings have been changed from spiritual qualities and experiences to things material. For though there was a disciple of the Master named Peter, one greatly beloved and who loved the Master greatly, yet it was not unto him that the words were spoken by the blessed Master, nor was it he who made the strange request. The story, as we have pointed out to the reader, was an allegory told by the Master, and the terms used in it were such as the disciples of the inner group understood.

The term made use of which has been rendered Peter, meant the Spiritual Understanding, the cleansing of which was the last office of the work of purification on the part of the Christ-Soul. The allegory illustrated the process. The work had proceeded far ere that part was reached in which the purification of the Understanding began. For it will not be difficult for those who have been awakened in these latter days to high spiritual consciousness, and have left the graves of material bondage wherein they were entombed, and have risen into the glorious light and liberty of children of God, to now discern the inner meaning of the saying, "Then cometh he to Peter." For it is only in these latter days that the Spiritual Understanding is becoming purified in its visions of life and service. It is only in these latter days that the Christ-Soul reached that point in His great office of Redeemer when the Spiritual Understanding could be approached for purposes of purification with any hope of success. We speak not only of individuals, but of the universal consciousness and spiritual mind of

the whole of the Planet's spiritual system, that blessed work which is now in process of accomplishment as the outcome of the great work of the tragic Sin-offering, could only be wrought when the conditions of the Astral Kingdom were purified. For the spiritual mind could not receive the sacred water from the chalice of the Divine Love until the lower spheres of the Astral World were cleansed of the fearful evil images which had been fashioned upon them long ages ago.

THE UNDERSTANDING OF THE WEST.

The washing of the feet of Peter has, therefore, a deep significance. The cleansing of the Spiritual Understanding through the water of truth from the Chalice of the Divine Love has a meaning of paramount importance, especially for the Western World. That world long ages ago professed to discern and receive the Christ; and it has continued to do so throughout the Era which should have been one of Christhood seeking by that world. It professed the Christhood without understanding its meaning; and even yet it is hard to impress upon its consciousness that sad fact. It has shown by its religious history that it was quite unable to discern who and what the blessed Master was, and what was the meaning of the wonderful Christhood manifestation through Him. Its spiritual understanding has never been one to truly apprehend the Divine meanings associated with the Manifestation, or it would never have lived the life it has done and which it has taught others to do, nor have so ostentatiously gloried in the kingdom which it has reared in the name of the Master. Had it perceived who and what He was, it would have known that all its ways must be purified. It would have understood the Redeemed Life, have sought its beautiful ways, and shown to the whole world that Christianity was not only the crown of all other forms of religious expression, but that it gathered up into itself all the others, that its foundations were laid in purity of life, purity of love, and purity of action. It would have made manifest unto all peoples that Christhood meant compassion unto

all Souls without distinction of race or nationality or country, and pity unto all the creatures. It would have revealed unto the whole world that the Christhood had its foundations in Divine Goodness and Righteousness, that it knew but One Life in the Heavens and on the Earth though its manifestations were infinitely varied, that the human races were all one great family, and that the Divine Father loved them all and forgot none. Indeed had the Christhood been truly perceived and understood by the West, its countries would have been the scenes of the most beautiful individual, family, social, and national life ; veritable homes where the paradisaical life was experienced once more ; social centres where the people had no tragedies in the way, but where life's drama was angelic ; nations whose God was the Lord, and not the Beelzebub of strife, the Mammon of Gold, and the Dragon of material power and dominion.

CHRISTIANITY MINUS REDEMPTION.

But the Western world could not perceive the meaning of the Christhood because its Spiritual Understanding was uncleansed. It could not perceive the meaning of the process of cleansing implied in the Sin-offering, because it had a false view given to it by Paul who had not known the Master nor understood His teachings. And not until this age, indeed, not until these days, has it had presented to its vision who and what the Master was, and what was the meaning of the sublime manifestation through Him. As a result of the Astral influences upon it, and the blindness of its teachers, that world has made of Christianity a new set of beliefs with ritual adapted to these, rather than the most beautiful of lives and the sublimest of all the sublime ideals the world has ever known. It has believed in a Christ whose Christhood it has never understood, in a world-redemption which, however much of mystery was made to surround it, was hypothetical rather than real, theological more than a matter of life-realization. Purification has never been understood ; had it been so, the gross systems of eating and drinking, with the markets these have created

with their attendant evils, could never have found the places which now they occupy, nor made their ramifications penetrate the whole of the States and Churches. With a true conception of purification of life, distilleries, breweries, and wine-palaces, modern cattle traffic, abattoirs and shambles, vivisection and its laboratories, the impoverishment of the weak and defenceless for the enrichment of the strong and fortunate, could have found no place in the various states, no encouragement or shelter from the various Churches, and no apologists in the name of the Divine Love.

PURIFYING THE CHURCHES.

It is now Peter's turn. The spiritual understanding *must* be cleansed, otherwise there can be no true relationship to the Christhood. Where the spiritual understanding is not cleansed, there can be no part enjoyed of the Christhood fellowship. To the Western World the Christ has once more come, not as a person, but as a Divine Illumination and Power restoring the vision of Christhood to the Soul, and interpreting anew the true laws of Spiritual Being; and we can even now hear that world, as embodied in the various Churches, saying to the Christ, as the disciple is said to have spoken to the Teacher in the allegory, "Dost thou wash *my* feet?" For it is with very great astonishment that the Churches hear the glorious message of the new process of cleansing which is now come to them all. The new light which is being so gloriously poured upon the world is revealing to the Churches by slow degrees the things they ought always to have known and the life they always should have experienced. They have indeed been tardy to recognise how great the need was for a *real* cleansing of their life from the innermost to the outermost spheres. They should always have been communities through whose members the Redeemed Life was interpreted and the Christhood revealed, but knowing neither they have failed in both.

Even now it is most difficult to impress the Churches with the true view of Redemption, and to get them to

understand the true meaning of purity, compassion, and pity. They do profess these qualities, yet follow the ways of the barbaric and carnivorous world in their living, ignorant of the fact that the lives of the creatures are sacred unto Him who fashioned them, and that He cannot regard any life that does not think of them and shelter them from *every* form of cruelty, as truly pitiful and merciful. They would be merciful, yet are they thoughtlessly unmerciful. They would be children of the All-pitying One, yet do they fail to spread forth the wings of a true and beautiful pity. They would be sealed as followers of the Compassionate One, yet understand they not how Divinely full are the ways of Compassion. They would be even as the One in whom they profess belief, yet do they reject the ways of life by which alone any Soul can find its Redemption, that way of life unto which the blessed Master called all Souls ; nay, they will not hear the message which comes from that past, because they are not yet able to see the true meaning of the Way of Life.

THE REQUEST OF AWAKENED SOULS.

When a Soul is truly awake, it desires not only to have its feet cleansed, but like the Teacher's disciple, to have cleansed also the hands and the head. Its great yearning is to be purified from the innermost to the outermost spheres of life. To cleanse the hands is to make pure all life's actions. To bathe the head is to purify the thoughts of the mind. And to wash the feet of Peter is to make the ways of the Spiritual Understanding pure. Some are willing to cleanse the outer without touching the inner. They are willing to go part of the way. And there are many who are willing to have inward purification if only they are allowed to follow the ways of life pursued by the world in their manner of living. But when the Spiritual Understanding is made pure, all the spheres of life become pure. When the feet of Peter are bathed, the whole Soul-system is made clean. For when the Understanding is purified and illumined, the Soul sees the meaning of life upon every sphere and brings

all its thoughts, feelings, and actions upon these spheres into perfect harmony with the Divine Vision within. For that Vision is restored unto it. No longer is it a veiled mirror unable to reflect, or a mirror whose surface is so affected by the elemental or Astral Kingdom that its reflections are untrue; but it is a mirror so pure and true that it is able to reflect Divine things correctly, even glories upon glories as they fall upon it from the Lord. When a man's understanding is purified, bathed in the water of truth poured out from the Divine Chalice, he sees to it that every power of life is also purified. He feels that he cannot pause anywhere until the work of purification upon the entire system is accomplished. He must needs obey the voice which then speaks to him from within the Sanctuary of his being.

O glorious and blessed vision of life from the Divine Kingdom! Happy indeed are they who behold, and enter into Realization! Theirs is the Kingdom, and the Power, and the Glory, which the Divine Love begetteth within the Soul and revealeth unto the Spirit.

J. TODD FERRIER.

THE DISCIPLES' CONFIDENCE.

"Now know we that Thou, O Son of the Father, knowest all things, and requirest not that any one should tell Thee."

"Do ye indeed believe this?"

"Behold the hour cometh when ye will be scattered, and each one left alone even as I will be left alone; may ye in that day believe that the Father hath sent me."

"And in that day when I shall come back to you, having accomplished the work which the Father hath given me to do, may ye then also believe that the Father sent me."

THE WASHING OF THE DISCIPLES' FEET.

VI.

THE ONE WHO BETRAYED.

The betrayal of the Christ is a subject that has provoked the profoundest interest. It is surrounded with incidents the most touching and pathetic. The story told in the four Records with their varying details, has awakened very real sorrow in many hearts and dimmed with tears many eyes. Not a few are the Souls who have been moved by the picture portrayed in these Records, to have unbounded compassion for the Christ and unlimited condemnation for the Betrayer. The vision of the betrayal is the most unhappy scene in the whole history of the Christ, and upon the one who betrayed there is set a seal that fills the reader with the sense of an inexplicable mystery. For it is written of the betrayal that it was Divinely appointed, and of the Betrayer that he was chosen for the purpose ; and yet the full burden of responsibility is made to lighten upon him, and the most awful woe is pronounced concerning him. He was selected to be the instrument, and yet he was made the subject of the world's most scathing judgment and scorn.

If the story of the Records were true, the man would have been one whose fate was the most appalling and the most pitiable, the most sad and the most unjust. If the story were historically true, it would be a blot upon the beautiful Divine Love and the wonderful Christhood. To be fashioned for such a work would have been the most cruel ; and to have been chosen by the Christ in order to ultimately betray Him, would surely have been the most unlovely conduct on the part of the blessed Master. Did the writers of these Records understand what they were writing when they made such a presentation ? And did they know who Judas was whose name they found attached to this story in the Gospel of the Holy Twelve ?

THINGS ARE NOT AS PRESENTED.

The betrayal was not as recorded in these Records. The Betrayer was not the disciple named Judas. The betrayal was something far more terrible than any mere betrayal of the Master to the Jews; and the Betrayer was a far more potent factor for evil than any man. What was done was a stupendous thing which would have made any outward historical betrayal appear insignificant. There was a betrayal, but it was of the most overwhelming character; there was a Betrayer, but he was infinitely more powerful and subtle than any man.

And it is quite true that the Master was betrayed to the Jews, and by the Jews to the world-powers, and that together they tried and condemned Him; but the betrayal was not effected in the manner presented in the Records, nor were the condemnation and crucifixion such as are found and described there. The betrayal of the Master was that accomplished by him who wrote the Record from which the materials for the Four Gospels were taken, when the Logia were made to refer to outward instead of inward events; and the betrayal of the Christ was accomplished when the false view of Christhood was presented to the Soul. But the Betrayer was not even the writer of the Record which formed the basis of the Four Gospels, nor the writer of the astounding Epistolary Letters sent out in Paul's name, but the Astral Kingdom which first betrayed the writers into ways of life that made spiritual illumination impossible, and prevented them from understanding the inner significance of the teachings found in the original Gospel by St. Matthew, and the Logia of St. John. The Christ was betrayed to the vision of those Jews who wrote the historical life of the Master, because the Astral Kingdom dominated them and miraged the truth, materializing what was entirely spiritual, making personal those things which were individual, Soullic and Divine, turning universal Soul-truths into local events, and destroying the vision of the Christhood so effectively that that vision has not been known again until these days, notwithstanding all

the centuries of supposed Christian influence and teaching in the Western World since the days of the Manifestation.

THE BETRAYAL A MOMENTOUS THING.

Thus will it be seen that even from an historical point of view the betrayal of the Master through the misrepresentation of His life, and the betrayal of the Christhood through the misuse of the Logia, was a much more momentous affair than selling the information of the whereabouts of the Beloved One to the jealous and blind members of the Sanhedrin, an affair whose results have been tragically far reaching in that the whole Western World was misled and deceived as to the meaning of the Redemption which was to be accomplished for and in all Souls, and the nature of the Christhood itself, and the Sin-offering to be accomplished.

Yet was the betrayal of the Christ-Soul still more momentous and tragic. These things were done to the Vision of the Redeemed Life, which had been so beautifully interpreted, and to the Christhood which had been so wonderfully manifested; and the Souls of the Father's children who were to have been helped were deprived of those necessary visions, and so impoverished. But the yet deeper betrayal brought impoverishment to the Christ-Soul. He who was rich in all things of the nature of the Divine, was made poor in His unique endeavours to aid the Human Races. For the Astral Kingdom depleted Him of all His Divine attributes which He had acquired as He rose from Sphere to Sphere and Kingdom to Kingdom, and Glory to Glory. He had risen on to the Divine Kingdom to be one with the Father; and the powers gained through that transcendent life He laid aside that He might become one with all the children of the Father who were lost amid the darkness of the spiritual wilderness. From the high estate did He descend to the low estates in which all these Souls were that He might find for them a way of return unto the Household of the Father. And it was through the Astral World that the way lay, and He must needs pass along it. And it was as He

passed from state to state, changing the Astral conditions and purifying that kingdom, that He was depleted of His Soul-strength, impoverished in the way because He had to give of His powers for the work which had to be accomplished. The Betrayer pursued Him with remorseless ardour, betrayed Him in every state into which He entered, buffeted and scourged Him, smote Him in railing mockery, followed Him with relentless vigour from the hour of the laying aside of the Christhood Garments (the Divine raiment that adorned Him), until the Sin-offering was accomplished. And through such a betrayal on the part of the Astral Kingdom, the Christ-Soul had laid upon Him stupendous burdens, the weight and suffering of which were mightily increased through the betrayal of those who wrote the Records which the Western World accepts as true portraiture of the Master, but in which His beautiful life is misrepresented, and the wonderful vision of the Christhood obscured. For had not those who were sincerely desirous of following the Christhood been so woefully deceived regarding the nature of the Redeemed Life, there would have grown up communities of men and women who would have lived the life of true purity, compassion and pity, and have influenced the rest of the world; the true vision of Christhood would have been understood and experienced by many; the present semi-material religious communities would never have been called into existence; the outward kingdom would never have been sought after; and the Christ-Soul would not have been left so absolutely without aid from without when He arose out of the states in the various lives which He lived whilst performing the Office of the Cross in the awful Sin-offering.

The betrayal of the Christ-Soul strikes a deeper note than any one could have imagined who knew not the blessed Master and had not known the inner meaning of the profound "Sayings" concerning it. It sounded the very depths of His love for Souls and His devotion to the Divine purpose. It tried Him unto the very uttermost, even until He at times would fain have

sunk into utter unconsciousness in order to lose the awful sense of the spiritual impoverishment, suffering, sorrow, and dire anguish, which were His portion in all the ages of this era since the days of the wonderful Manifestation until these latter days which have witnessed the completion of the stupendous task.

O ye who would truly understand this most wonderful of Mysteries, let true reverence fill your Souls ! Know that the Arm of the Lord of Hosts is not shortened that He cannot save His children, but that He has unto that end accomplished through the Christ-Soul who bore the burden, great things for us, whereof we are glad.

J. TODD FERRIER.

THE WASHING OF THE DISCIPLES' FEET.

VII.

ISCARIOT THE SON OF SIMON.

IN the Records it is stated with recurrent persistency that the Betrayer was Judas Iscariot, the Son of Simon. But, as we have already pointed out, there was only one Judas amongst the disciples, and he was of the Master's Brethren. Why he should have been chosen by the writer of the first Record to be the butt and scorn of the world may not here be told. But it was a great mistake, a cruel blunder which has had disastrous effects upon the whole Western World, inasmuch as it misled all who accepted the statement as true, turned their thoughts towards a man who had been a disciple of the Master, causing them to think evilly of him, and to miss the deep meaning implied in the statement that the Betrayer was Iscariot, Simon's son.

For poor Judas the day of rectification is come. The affliction which overtook him as the result of such blundering on the part of the Writer of that Record was terrible ; but the day of the restoration has come for him. He did go out in the night overwhelmed by the awful report which was spread abroad that he had

betrayed the Beloved One, and took away his earthly life. He could not bear the thought that he had had such dishonour heaped upon him. And so the Records have in part the truth when they state that Judas went out into the night and took away his life. But they are wrong when they affirm that he was full of remorse, for he had none, having nothing over which to feel remorseful. But he was full of inexpressible anguish ; and that affected him so greatly that his mind gave way under the strain, with the result which we have named. The Record writer knew not what it was that he did when he wrote of Judas as the one who outwardly betrayed the Master to the Jews. For he not only misled the whole Western World as to the meaning of the Betrayal, but he caused a most precious life to pass through untold suffering.

WHAT ISCARIOT MEANT.

What the Writer of the Record found when the Life of the blessed Master written by St. Matthew fell into his hands, he did not understand. He took it to refer to an outward event. The coming of Iscariot, Simon's son, to betray, was the coming of no man amongst the group who had known the Beloved One, but the coming of the new conditions into which the Christ-Soul had to enter. Our readers who have followed our unfoldments of the Master's Teachings will be able to recall the explanation which we gave of the term Simon. Iscariot the son of Simon is a state of the lower mind. Simon means a mind turned towards material things. Simon Peter, whom Satan desired to possess that he might sift as wheat, was the Spiritual Understanding turned unto the conditions represented by the term Simon. Iscariot represented that wholly worldly state born within the mind that has become enslaved to the outward and sense-life, the mind that calculates the outward value of any precious ointment of loving service rendered unto the Divine Love, and would turn it into a material value for other uses.

The mind of the first life into which the Christ-Soul

was born that He might carry the burden of the Sin-offering, was such a mind. It was a Simon mind giving birth to all those feelings implied in Iscariot. It represented a mind whose chief joy was to traffic in things sensuous. It was a mind full of the guile of the world, loving the night rather than the day, in a spiritual sense, because its deeds were of an evil order. Not that He ever came to love evil in any degree, for there was no desire for wrong in Him even whilst the terrible lives in which the Sin-offering had to be made, were lived. He did no sin, neither was there deceit found in Him when the judgment of Heaven fell upon those lives, for the Soul was ever yearning for the way of goodness and purity even whilst the outward personality sought the ways of the world. He who knew no sin was made in the likeness of sinful flesh that He might carry the burden of the iniquity of the people, and through the flesh destroy him who had gained the dominion over the people, the Astral power known as Satan, the great tempter and destroyer of the Soul. In a planetary sense the Astral Kingdom was Iscariot the Betrayer and Destroyer. In an individual sense it is the same. Iscariot, or the Astral in any one when responding to the Astral Kingdom, becomes the Soul's Betrayer and Destroyer. And as in a planetary sense so in the individual; only the Christ has power over it. Only the Christ within can destroy its power. Iscariot is the son of Simon within the individual system, just as he is with the planetary system. He is the creation of a mind turned so outward that the polarity of the life is inverted or reversed. He first came into existence when the mind of the Planet went wrong and all the elemental world was changed in its nature. That was the beginning of this cosmos concerning which the Master spake to us. And from the beginning of his career as a power in the Planet independent of the true spiritual forces which flowed into the system from the Divine Kingdom, he was a betrayer and deceiver, the father of lies and every evil thing.

It will now be obvious what was meant in the Logia by the Betrayal and the Betrayer. Iscariot will be

beheld in his true light, and no innocent disciple held up to the scorn and repudiation of the world, though verily that same world at the same time repudiates all that the Christhood meant. And it will likewise be apparent unto all who are equal to the study of those profound Logia and the discernment of their inner meanings, how it was that Satan entered into Iscariot in the eve of the the Lord's Passion.

J. TODD FERRIER.

THE LORD AS THE VINE.

I the Lord am the true Vine ; the Father is the Husbandman. All ye are Branches ; for ye derive your Life from the Vine.

All who abide in Me have Life in abundance ; but they who do not abide in the Life of the Vine have no Life in themselves, but are as withered branches.

Abide ye in Me that the Life of the Lord may abide in you, and that ye may be purified through His Word unto the bearing of much fruit. For whosoever abideth in the Vine the same bringeth forth good fruit.

Ye are now members of one another, even as the branches are members of one another ; and all ye are brethren of the Lord, even as all the branches are members of the Vine. Love ye one another.

Herein is the Father glorified, that ye are one in Him who hath made the Father manifest : for the full fruit of the Vine is to be one in Him, to make manifest the Love wherewith the Father hath loved the world, and to abide for ever in His Love.

If ye do His commandments ye will abide in His Love ; and His commandments are not grievous unto those who abide in that Love.

THE WASHING OF THE DISCIPLES' FEET.

VIII.

THE PROMISE OF A FULL UNDERSTANDING BY AND BYE.

IN the allegory it is stated that the Teacher said unto the disciple that what was done to him he could not understand then, but he would understand by and bye. And herein was illustrated much that was spoken by the Christ-Soul. There were depths of meaning in the Logia which we could not then sound, sayings whose full significance it was beyond us to grasp at the time. The Master knew this and so He anticipated it. He prepared us for it, and filled us with the great hope that all things would at last be made clear. We were to understand by and bye what things were about to happen unto Him, and the full extent of the betrayal that was even then at the doors awaiting Him, and us also. The Christhood was to be withdrawn. The Christ-Soul had to set out on His long lonely journey. The Betrayer was already at work preparing to sell Him to the Jews that they might condemn His Christhood through their misrepresentation of it, and crucify Him in the sight of all the World by destroying the beautiful vision of the Redeemed Life which He had given to the Soul, and the true meaning of the Christhood. And for the second part of the tragedy the Betrayer was likewise preparing, for all its forces were marshalled to smite Him in His own Soul-life as He performed the work of the Sin-offering. And we were to come into the full knowledge of all these things by and bye. The Holy Spirit was to bring all things to our remembrance, whatsoever He had said unto us. That Holy Spirit was the Divine Paraclete who dwelt within the Soul's Sanctuary. He proceeded from the Father, and spoke not of Himself but of the things of the Father; and He would testify of the Christ. He would at last *show us all things*. He would enable us to understand those things which then were not clear because of the very profundity of their meaning.

Verily the Logia were rich in promise as well as in significance ; promise whose fulfilment is now, significance whose depths we have only of late been able to gauge. Marvellous indeed are those Logia for the great wealth of their revelation concerning the Christ-Soul, and the Divine Presence within the Sanctuary of every one. They are the true Gnosis, the very Soul of all true knowledge concerning the way of the Divine Love. They are the true revelation of the very Nature of the Divine Love and Wisdom, and the inherent nature of the Human Soul. They contain not only glints and gleanings of the Soul's historic past, but revelations of its relation to the Divine Father. In them the present cosmic conditions are shown to be other than those which the Divine Father purposed ; and it is obvious from them that these conditions have had much to do with the state of the Human Soul all through the untold ages since the days of the descent of the whole planetary system in what is now regarded as The Fall. The cause of the deep tribulation of life was to be found in them. *"In this cosmos ye shall have tribulation ; but be of cheerful heart, for through the Christhood ye shall overcome."* Between the conditions of the present cosmos and the true conditions of life for the Soul, there was obvious antagonism. The elements of the one were opposed to those of the other. The powers within the cosmos were at variance with those of the Soul. But through attaining to the Christhood they would overcome. To the Christhood the elements were submissive. The storm-spirits ceased their revelry, and the waters tumultuous became a calm when the power of Christhood was manifested. Over the Christhood state the enemy had no power. They had no power over the Christ until it was given from above, that the Christ-Soul, after the laying aside of the Christhood, might be buffeted and scourged by them during the work of the Sin-offering. So the way of victory was the way of Christhood. In the Christhood state the Soul would find life, even the abundant life. In that holy estate the Soul would be one with the Father, even as He was one.

J. TODD FERRIER.



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THE PASSOVER MANIFESTATION.

The Lord's Passover which was celebrated by Him in the Upper Room of the Water-carrier, was accomplished for the whole world.

In the Upper Room of the Water-carrier did He make manifest what it was that He purposed to do for all Souls that they might enter into Life, even the Eternal Life which was the gift of the Father unto all His children.

In the hour of His Passing Over did He reveal the unspeakable depth of the Divine Love for all Souls, and the marvellous ways of the Divine Wisdom in finding means whereby to make free the path of the Soul so that even the little Child-Soul might safely tread therein and find its way unto that Eternal Life.

For the depths of His Humiliation none can understand, so great was it : and the Burden which He bore none can gauge, so heavy and great was it : for His Humiliation took Him into the lowest estates of the world, and His Burden was even as those who were found in those estates.

But in love did He bear the Humiliation, because of the good of Souls that they might be found ; and He did carry the Burden as one who had given Himself, even His Life, for the release of all who were captive in those states.

THE LORD'S PASSOVER.

I.

THE STORY IN THE RECORDS.

THE description given in the Synoptics concerning the last Passover Supper partaken of by the Beloved One, reveals how the profoundest Sayings of the Christ-Soul were materialized. What was a spiritual mystery of the deepest and most sacred nature, was made to relate to an outward and material event. What was related to the Soul of the Beloved One, and to the Divine work to be accomplished through Him, was brought down into the realm of Jewish ceremonial and the passover meal. Things of a purely Celestial nature were turned into merely personal actions. The deep mystery of the Lord's Passover was not only changed into a material supper, but all the profound things associated with it were also changed in a manner that prevented them from being understood. The great desire of the Lord to celebrate the Passover; the inquiry of the disciples concerning where He would have it celebrated; the sending of Peter and John to make preparation; the sign that was to be to them as the guide to the Guest Chamber; the Guest Chamber in which the celebration took place; the Celebration; the astounding Sayings; the Fruit of the Vine; the Body broken as meat for Souls; the Blood poured out as drink for Souls; the New Testimony of the Divine Love and Wisdom—all these precious things were made to relate to things and events, material, personal, and outwardly historical.

What a treasure the writers buried beneath the Jewish ceremonial and personal action and references, will be discovered as we untold the wonderful event. How all the actors and details will then be changed! How the nature of everything will be transfigured! The glorious truths which have been so long hidden will once more be made manifest. The sublime action of the Christ-Soul will be understood by all who are able to enter into

the meaning of it. The drama which took place will be beheld with a new understanding. The experiences which the disciples of the inner group then entered into, will assume new proportions and be impressed with new significances. The Lord's Passover will be unveiled to such Souls as are able to enter into its meaning. For the hour has come when it is to be once more made manifest unto the Soul whose vision is open to behold it.

A PROFOUND HISTORY OF THE CHRIST-SOUL.

Little have the readers of the Gospel Records imagined when the story of the Passover attributed to the Master has been read by them, the wealth of Divine Story hidden within the material setting. Little have they dreamt that the story of that apparently natural Passover Supper celebrated by the blessed Master and the inner group of His disciples, was one of the most profound histories in all the Teachings attributed to the Master, in which was revealed the nature of the Sin-offering, how the Christ-Soul was to bear it, and where and when it was to be completed.

The story as it was originally set forth in the Logia of St. Matthew, was very different to that found now in the Gospel Records. The writer who sent out the first Gospel Record under the title of **THE GOSPEL OF THE HOLY TWELVE**, made the story into an outward and personal event in the Master's life. And as that Record was the one made use of by those who wrote the Synoptic Gospels, the materialized form of it is found in these Gospels with but slight variation. But the original story was greatly changed. It underwent considerable alteration at the hands of the writer of that Record. It was made to fit in with the Passover of the Jews and to centre in the Master. The event became not only material and personal, but one which took only a brief hour to accomplish ; whereas the true event was non-Jewish, impersonal, and immaterial, being Divine, and covering all the ages of the Era named after the Christhood.

J. TODD FERRIER.

THE LORD'S PASSOVER.

II.

THE DESIRE OF THE LORD.

TO write of this profound Divine experience is no light task, so sacred is it, so deep in its meaning, so wonderful in the Mystery of it. The vision of the Master is lost in that of the Adonai who stands before us as the Lord of Life. The Voice we hear is that of the Adonai speaking through the Christ-Soul, telling of the wonderful Mystery of the Divine Love in the process whereby Redemption is to be accomplished for all Souls, and even the world itself. The whole scene changes, and we are carried away from merely material objects and actions to those of the Soul. The outward veil is drawn, and we look upon the Divine Mystery. We look into the sanctuary wherein the Mystery has been concealed, and we behold the wonderful works of God. The shrine is Divine, and the ministry performed is omnipotent. The altar is not of man's fashioning, and the sacrifice offered upon it is infinitely more than any man has ever imagined. We may well take off our shoes and uncover our feet, for the ground whereon we tread is most holy.

THE YEARNING OF THE DIVINE LOVE.

It was with "great desire" that the Lord desired to celebrate the Passover with the disciples who formed the inner group. And herein we have a revelation of the Divine yearning over Souls which finds the way whereby their Redemption can be accomplished. We behold at last the fulfilment of the Divine Love who purposed that Redemption untold ages before, and who had been, all through those ages, preparing the way for its accomplishment. Every age that rose and set brought it nearer. The passing of the ages issued in the Fulness of Time—the time when the Christhood Manifestation could be made, and the work of the Sin-offering begun.

The Divine Wisdom had found a way whereby the "middle wall" or "partition" could be broken down, and the "handwritings" which were engraven upon it, and which were against the Soul, and so against the whole of the human races and the entire spiritual system of the Planet, could be blotted out. And now the Divine Love was about to begin the great work of accomplishing the removal of these obstacles to the true progress of the Soul. It was "the Mystery which had been hidden for ages," though it had been most clearly set forth and anticipated in the wonderful illuminations given unto those prophet Souls who were of the House of Ancient Israel, now found scattered throughout the entire Hebrew Scriptures. It was the Mystery concerning which the Angels are said to have inquired, and which at last was to find its realization.

A SUBLIME REVELATION.

Many of the Psalms were portrayals of it; many of the prophetic visions had relation to it. Those Psalms and prophetic writings in which it was portrayed we will speak of when the hour comes for us to present the whole doctrine of the Sin-offering as foreshadowed before the Christhood and accomplished by the Christ-Soul. But we might here indicate that even in the Psalms the nature of the Sin-offering is clearly set forth; the path of the Christ-Soul in the accomplishment of it is revealed in the most obvious way; the suffering and the anguish endured by the Christ-Soul in bearing the burden, are portrayed; even the nature of the Christ-Soul and His journeying into the remotest parts of Soul experience, are unmistakably revealed, and are spoken of as the profoundest of all experiences. The height of His Divine attainment, the depth of His humiliation whilst bearing the burden of the Sin-offering, the length to which the path would carry Him, and the breadth of its marvellous all-encompassing work, may be discerned.

The Lord's Passover was indeed something infinitely greater than any outward ceremonial such as the Records indicate, and which the Churches unfortunately have

believed all through their history. And the desire expressed was an unspeakably more profound experience than any desire to celebrate a feast such as that spoken of in the Gospels. It was the Divine yearning towards all Souls, the longing for the hour of the Redemption to begin for the world, the Divine Love praying for the hour of the accomplishment of all that had been purposed during the work of the Sin-offering, epitomized in that one Saying concerning the great desire to celebrate the Passover. The past ages are gathered up into it. All that the Divine Love had felt finds expression in it. The beautiful devotion of that Love to the welfare of all Souls, is made manifest. It is, indeed, a sublime revelation of the Divine purpose to accomplish this world's redemption.

J. TODD FERRIER.

PREPARING THE GUEST-CHAMBER.

And in the days of the Feast of Unleavened Bread,¹ when the Son of Man² shall come again, God will send His Messengers³ before Him to prepare the way for His coming.

He will send Peter and John,⁴ the two disciples who will tarry upon the Earth until He is come, that they may make ready the Guest-Chamber for the Lord.

¹ In the days when pure spiritual Teaching is to be found, unadulterated with the leaven of Materialism.

² The Christhood of the Adonai whose return is so evident in the Divine Overshadowing of Souls.

³ All the purifying powers at work from the Heavens to make clean the ways of men and women, Societies, Nations and Peoples.

⁴ Two of the most intimate disciples of the Master whose spiritual names, Peter and John, represented the two Divine principles within the system of the Soul known as the Understanding or Intuition, and the Love-principle.

And they will behold the sign of the Son of Man in the Heavens,⁵ the Water-carrier, and know that the days of His return unto the Earth are come.

They will behold in those days a man⁶ who bears the sign of the Water-carrier upon him, and he will direct them to the Upper Room where the Lord celebrated His Passover, and where He would consummate the Holy Supper.

For they will find in the House of that man the Guest-Chamber within which the Lord's Passover was accomplished.

And they will make it ready for the Lord that He may again celebrate the Holy Supper with the Twelve;⁷

For in the House of that man would the Lord commemorate His Passing Over.⁸

⁵ The Sign of Aquarius through which the Planet is now passing in its Celestial Revolution.

⁶ The one who bore the burden of the Lord's Passion in the Sin-offering. By this is meant, not a mere person, but the Soul.

⁷ The restoration of that Soul to the Estate of Christhood.

⁸ The Passing Through of that Soul in the Recovery of the memories of that Burden and the knowledge of what the Sin-offering was.

THE LORD'S PASSOVER.

III.

THE CELEBRATION.

THAT the words spoken through the Christ-Soul at the Passover celebration were momentous, every one will recognise who is able to enter into their meaning. The depth of feeling with which the Christ-Soul uttered them cannot be conveyed in any language that we may use; they had to be heard to realize that. But how beautifully spiritual they were in their significance will be obvious to the spiritually discerning. In them will be heard something more than an echo of the Voice of the Divine Love; indeed they will vibrate with the magnetism of that Love, and reveal how the ever Blessed One meets the needs of the human Soul. Here we have a picture of how the Divine pours out Life (*Zoe*) upon all Souls, how He gives of Himself for their nourishment and redemption. In the fashioning of the Soul He gave of His fulness, and in the redemption of the Soul He gave without measure. But in the fashioning of the Soul the Divine giving was full of great joy and blessedness; whilst in the redemption the path lay through a veritable wilderness, the treading of which brought unspeakable pain, sorrow and anguish. For it was the way from Bozrah¹ to Edom and back again; the treading of the Winepress alone, and the red-dyeing of the garments of the Christhood of the Christ-Soul, the sore travailing of the Adonai through the Christ-Soul as He bore the burden of His people.

THE MYSTERY OF THE PASSOVER.

The celebration of the Passover was the profoundest Mystery of the Divine Love; for it was the passing

¹ Bozrah was the ancient term which was used to denote the Spiritual state known as Divine Christhood; and Edom was the state of Spiritual Crucifixion, in which there was Forgetfulness by the Soul.

over of the Christ-Soul from the wonderful manifestation of Divine Christhood, to that state in which the burden could be borne, the Edom path could be trod, and a highway opened up in and through the wilderness. It was the passing away of the Christhood of the Christ-Soul known as the Master, that beautiful Soul who had risen from kingdom to kingdom until He was crowned Son of God and became one with the Divine. It was the consummation of His beautiful purpose to be the vehicle through whom the Divine Love could work out the redemption for all Souls by means of the purification of the Middle Kingdom, known as the Astral World, the middle wall or partition which divided the Heavens of the Angelic World from the Earth. He was the Soul who was the vehicle of the Adonai during the manifestation, and had to pass from that most exalted and blessed state into one in which He could traverse the various hells which had been fashioned within the Middle Kingdom to extinguish their fires and bring the unruly elements into a state of obedience to the Divine Will. As the Last Supper was the last spiritual fellowship the Master had with those who had learnt something of His secret, so the Passover was the leaving of the blessed Christhood Estate to take up the work of such a redeeming priesthood as had never before been known on this world. Little indeed does the universal Church dream of the true meaning of words such as these, "Christ our passover is sacrificed for us"; for in the passing over the Christ-Soul sacrificed His wonderful Christhood in order to pour out His very life upon the world unto its redemption.

A LONG SEPARATION.

The event was one of the saddest in the history of this Planet, though it was born from a love which knew no limitations in its giving. It was the very saddest that ever befell those who had been of that inner group of disciples, for to them it was the loss of such a love as they had never before realized to be possible in any Soul. For He not only went whither they then could not follow, but He went away from them in the sense

that they never met again to know each other during the long ages of the performance of the sad and tragic Sin-offering, until in these latter days when two of them have been privileged to know Him again. His passing over was not such as the Records imply. It was not like that of a Christhood whose presence must still keep in touch with those in sympathy with the beautiful state. It was not a passing over into the wonderful Angelic Kingdom to manifest the Christhood there in ministry. It was not a passing over that permitted in even the least degree any communication between Him and those He had drawn closely to Him. For Him the blessedness of such a continuation of beautiful fellowship was impossible because of the nature of the work which He had to do. The inner group could not then follow Him either on the outer planes of experience or in the Heavens. It was essential that they should not again meet to know each other until the day arrived when the fruit of the Vine could be drunk anew by them all in the Father's Kingdom. The Christ-Soul would drink of it no more until that day. And very soon would they follow ; for they were to be sharers of His travail, to know His sufferings, to be baptized with the baptism with which He was to be baptized, and to drink of the cup of which He was to drink. They were to meet no more until the work of the Lord's Passion had been accomplished, until the Betrayal and Crucifixion of the Christhood had taken place and the Christ-Soul had lain three days and three nights in the Grave. Then when the Resurrection morning broke, He would rise again and they would meet to know each other.

THE THREE NARONIC DAYS.

But it was not after the three Earth days set forth in the Records that they were to meet, nor the grave in Palestine, nor the Crucifixion by the Roman Judge ; but it was after the three Naronic years, or Celestial Planetary Days of this Earth, during which the Christ-Soul was travelling amid the hells and the Christhood lay asleep in the grave which was found in the West

where, after crucifying the sublime Christhood, they buried Him. The visions of His appearing unto the disciples after the supposed resurrection we have explained elsewhere.¹ And now He has arisen once more from the grave wherein they laid Him. Unto Mary Magdalene hath He appeared. Peter and John have beheld Him. All the members of the inner group have once more beheld the Christ Vision. And now it is being proclaimed that the Christhood is arisen, and that the Christhood Vision is being made manifest unto many. For the *real Christhood* is being restored to the vision of the Soul.

And the Christ-Soul through whom the Divine Manifestation was made and the work of the Sin-offering accomplished, has likewise arisen from the dead. He has finished the work which was given Him to do, and has arisen out of the hell-states into which He descended. He has now accomplished the work for which He passed over from His beautiful Christhood, and has become known unto the two who were to tarry until the day of His awakening.

O Love Infinite and Eternal, who could have dreamed of such an event as the Passover of the Lord? Who could have thought out the way of the Lord's Passion? Who could have foreseen its sad mystery and glorious issue? Who could have anticipated the Resurrection Morning and the discovery by Mary of Magdala of the risen Christhood? Surely it is of God alone that these things have been accomplished, and the Christ-Soul who bore the awful burden, found again!

J. TODD FERRIER.

¹ See Volume V., pp. 93 to 96, where these "appearings" are explained.

THE LORD'S PASSOVER.

IV.

THE SENDING OF THE TWO DISCIPLES.

IN the Records it is stated that Peter and John were sent to prepare for the celebration of the Passover. There is profound significance in the statement. On the surface of things there seems really nothing of importance in the fact, because it has been understood as an outward event. But when the Passover is known to have been one of the most remarkable histories ever written by any Soul, and such as we have indicated, it will be seen that the sending of these two disciples had more than any outward significance attached to it, and that its meaning was far-reaching and Divine. For there are things implied in it which are not apparent, the real meanings being hidden through the historical setting.

It was not to prepare any chamber in a house for the celebration, but to find again the Christhood and the Christ-Soul when the Passover was fully accomplished that the two were sent. They were sent to prepare the way for the coming again of the Christhood manifestation through all those who once had known Christhood, and to find the blessed Master after the accomplishment of the work of the Sin-offering. And in the doing of this they were to look out for the Sign of a man who carried the water-pot, for in him they would discover the owner of the Guest-Chamber in which the Divine Lord had wrought out the astounding and marvellous work by which the Middle wall or Partition was broken down, the Handwriting obliterated, and the principalities and powers in high-places which were inimical to the Soul, overthrown. It really meant that these two disciples who were of the most intimate friends of the Christ-Soul, were to precede Him in the work of the awakening and the arising again from the dead at the end of the appointed time for the coming again of the Son of Man. They

were to precede Him in the work of proclaiming the coming of the New Avatar, to herald the dawn of the new age, to point out the way unto the finding of Christhood. They were to find the Sign of the coming again of the Son of Man; and when they had found it, they were to prepare the guest-chamber for the coming of the Lord. For they were to discern the meaning of the sign, and know that it was even as the Master had said.

THE APPEARING OF JOHN AND PETER.

The two disciples have already appeared. They came and did their work; discerning the sign and beholding the vision, they proclaimed the coming of the Son of Man. And since they proclaimed with prophetic voice the message, the awakening has been most wonderful everywhere. Marvellous indeed were the things given unto them to declare, and these are going out to all Souls who are able to hear with the spiritual understanding. They tarried upon the outer planes through all the ages of the Sin-offering, participating in some measure of the work of the Christ-Soul, though they never met Him again to know Him from the hour of His Passover until in these latter days when they found Him, even as it was said they would.

John was to await the coming of the Christ-Soul, and Peter was to also await that event. But their tarrying was to be under different conditions, a truth which was verified in their experience. And whilst the two disciples referred to were to await the closing of the third Naronic cycle and the opening of the New Naros, and to prepare the way for the coming of the Son of Man and the finding of Christhood, they likewise represented the two great Divine principles of the Spiritual system of every Soul, the Love-principle and the Spiritual Understanding. The one represented that power within the Soul by means of which the spiritual life receives true nourishment from the Divine; for it is through the Love-principle that we are all spiritually nourished and made Divinely strong. And the other represented the vision-power of the Soul by means of which the Soul rises transcendently out of

the Earth influences into the heavenly conditions, and apprehends those things which are related to the Soul of the individual, the Planet, and the Universe.

SIGNIFYING TWO DIVINE PRINCIPLES.

These two Divine Principles of the Soul had to remain on the Earth-planes until the Son of Man had again come into the Vision of the Soul after the long waiting during the three Naros, the three Planetary days, long dark nights verily of the Sin-offering tragedy. For the Love-principle was compelled by reason of the very conditions in the Western world to tarry upon the outer spheres, seeking its fulfilment in them until the great awakening with the breaking of the new day, the true Resurrection morning, when it would set out to seek for that purer and higher fulfilment in true spiritual and Divine realizations. And the Spiritual Understanding also was to remain upon the outer spheres, seeking there for those things which were of the Soul and the Divine amid those Earth-systems which would arise out of the conditions in which this Cosmos was, often being carried hither and thither whither it would fain not go, ever searching for that which it could not find, crying out for a light which would not break, having to rest satisfied with what the various systems would give unto it, until the day-break of the New Naros came and the Christ-Vision at last loomed dimly in the yet unilluminated Heavens, growing ever clearer and brighter until the full Vision of the Christhood would stand out most beautifully—a vision obvious unto all who are able to behold with that true Spiritual Understanding. For in many have these two Divine Principles of the Soul awakened to go in search of the long lost Christhood, until in the blessed realizations of life to-day they have found Him once more.

THINGS THAT ARE FORGOTTEN.

But whilst all this is being done as the outcome of the glorious work of the tragic Sin-offering, the Soul who bore that awful burden has been almost forgotten.

By many the wonderful new age is simply viewed as the outcome of a new departure in the process of the Soul's evolution. They look upon it as the crown of past ages, the resultant of the conflict of previous generations, the natural corollary of the solution of many of the life-problems dealt with to-day. They consider the Redemption to be nothing more than the arising of the Soul of the whole Race through its best and eldest children, to a higher plane of consciousness. The very meaning of Redemption is apparently forgotten in the new-found joy. These do not pause long enough to seriously consider by what wonderful process all this marvellous change has been wrought. They are content to know that the new age is with us. In the flush of the first joys of the new life little room is found for such a sad and sorrowful subject as the way in which it has all been brought about.

Yet will the Churches of the West, and indeed all peoples, have to listen to this part of our message also if they would understand the great Divine Mysteries in which they all profess to believe in greater or less degree. And when the first Child-Soul joys of the new born Christ-life within all who have come into it, have found satisfaction, and they require more "Wine," then will they turn unto the larger and truer conception of the whole Mystery to find still fuller joy in the larger vision which will fill the Heavens of their Soul, in which they will be able to discern what a marvellous work was wrought out for them by the Divine Love through the Christ-Soul who was once known as the Master. They will see and understand when Peter as well as John is fully awakened within them that the Christ-Soul, in an universal sense, is the blessed Adonai, the Everlasting Son of the Father, the Manifest of the Unmanifest upon the Divine Kingdom, and that it was He who overshadowed and filled that Christ-Soul of the Beloved One known as the Master, and who was in the Master as an individual Soul with a fulness not hitherto known upon this Planet since the days of its descent into those conditions described by the Master as "this Cosmos." They will then

behold with an open understanding what it was that the Divine Love accomplished through that Christ-Soul in the process and burden of the Sin-offering. The *real* Redemption will appear as a glorious achievement by the Divine within us lifting us all up into a life of beautiful purity and goodness ; and how that long delayed Redemption is at last made possible for all Souls will be understood, and when understood, will be beheld as the most marvellous of all. And in the new and fuller light will *all things become clear.*

J. TODD FERRIER.

THE EVE OF THE PASSOVER.

"But let not your hearts be troubled ; believe ye in the Father and in the message which I have given unto you.

"In the Father's Household there are many dwelling-places,¹ even as I have told you.

"And though I now go away from you,² I will come back again to you and receive you to myself³ when the place whither I go has been prepared.⁴

"For whither I go ye now know, and the way of my going know ye also.

"I will no more talk with you, for the prince of this world cometh that I may go hence.

"Let not your hearts be troubled ; neither be ye fearful for me."

¹ Here there is reference not only to the wonderful and beautiful celestial systems with their planetary homes, but also to the many spheres upon this world, and the many states of experience through which the Soul passes in its Path.

² The Withdrawal of the Divine Christhood or Overshadowing of the Adonai owing to the work of the Sin-offering.

³ The Restoration of the Overshadowing to the Soul when the work was fully accomplished.

⁴ The Astral Kingdom within which the Sin-offering was performed, purified thereby and made fit for the passing through of Souls on their way to the Divine Life.

THE PASSING OVER.

"How greatly am I straitened in my desires !

"With much longing have I desired the approach of this hour that I might accomplish this Passover with you ; yet is my sorrow great to leave you for a time.

"But it is expedient for you that I go away ; for if I go not away, the Paraclete will not come.

"Therefore I do not leave you comfortless, for He will come to you to bring to your remembrance all the things which I have told you.

"Behold, a woman when she is in travail hath pain and sorrow until the hour of her deliverance is come, then hath she joy in that she hath brought life into the world.

"And so shall our travail be. We shall have pain and sorrow until the hour of the fulfilment of our travail hath come, then will our sorrow give place to joy:

"But now, the hand of him who betrayeth me is stretched out towards me ; and he will take the sop that I shall give him, and he will put it in my cup that he may do the things which he hath purposed to do against me.

"And may he do what he hath purposed, quickly, that the work given me to do be accomplished."

THE LORD'S PASSOVER.

V.

THE SIGN OF THE AWAKENING.

THE two disciples were to look out for the sign of the man carrying a water-pot, and when they saw him they were to know that the work for which the Passover was celebrated had been accomplished. Nay, they were to know him as the Soul within whom and through whom the Lord had accomplished the great work of the purification of the Astral Hells, the overthrow of the false principalities and powers, the destruction of the graven images whose magnetic influence was so disastrous to the Soul, the terrible Handwritings written long ages ago upon that Kingdom by the Human Race. The Sign was to have for them a double signification, Celestial and Spiritual, Universal and Individual. They were to know it as the blessed sign of the coming again of the Son of Man, the Divine Christhood, in the overshadowing of the Heavens and the awakening into newness of life those who had fallen asleep in the Jesus-life or Redeemed Life, and the arising from the graves of material existence many of those Souls who had once known the Christhood but who had also fallen asleep. And they were also to know it as the sign of the completion of the tragic work which began when the Passover had been accomplished, the finding of the Guest-Chamber where the Passover was celebrated, the discovery of the Soul who became the vehicle of that most wonderful Manifestation known as the Christhood, and the yet more marvellous work of the Planetary Redemption through the changing of the Astral World or Middle Kingdom during His Soul-travail known as the Sin-offering.

WHAT WAS THE SIGN.

The sign of the coming again of the Son of Man in the great awakening of Souls all over the world, is self-evident. The new joy born into the world as the result of this

awakening is so real within the experience of many that those who have felt it and beheld its manifestations, know indeed that the Lord is coming again and that it is the awakening within the Soul of a spiritual consciousness, and in some Souls of a Divine Consciousness. The Sign in the Celestial Heavens is now that of the Man carrying the Water-pot. The Sign in the Celestial Heavens is that of Aquarius. Spiritually it is the Sign of the Divine Outpouring upon all Souls, the Zodiacal Sign upon the Celestial Planisphere of the Redemption and the Regeneration. For, in Planetary evolution, the sign Aquarius is the sign of the attainment of the Planetary Spiritual System to the Consciousness of the Divine Life when the whole Household enters upon a new and yet higher phase of unfoldment before the Divine.

But in the present instance it is less than that, and yet in a sense it is more. It is less than the attainment of spiritual consciousness by the whole Household of the Planet, for many Souls upon the Human Kingdom are yet far from that state. But it is in another sense more than that, for it is the beginning of a *real* Redemption for all Souls upon the Planet, and even of all the planes of the Planet, the genuine return of Planet and Household to the conditions of the Redeemed Life ; the attainment of the Redemption by all Souls who are equal to entering into its realizations ; the awakening within those who are in a condition to receive it, of a consciousness of the Divine Love as a living principle within them, and the realization of that yet higher consciousness in which the Soul knows the Divine Presence, is always conscious of that Presence, has the experience of the Divine Overshadowing, and is illumined from the Divine. For such is the meaning of the present new age with its new born light, life and joy.

THE PROJECTION OF THE SIN-OFFERING.

But it also has another meaning. The Planet has often passed through the Celestial Sign of Aquarius. It passed through that sign upon the Spiritual Heavens, the Celestial Heavens, and the Divine Heavens long ages

ago, ere evil was known upon its planes or one Soul had fallen a prey to the betrayer, its Astral Kingdom. Since the descent known as "The Fall," the Planet has passed through the sign of Aquarius many times without any apparent progress. Naros after Naros has risen and set, leaving the old conditions behind them. There were many movements which were apparently forward, but whose magnetic power was only temporary, so that they were followed by other movements distinctly retrogressive. With the birth of what have been spoken of as New Religions, there have always appeared new phases of experience accompanied sometimes by strange and remarkable phenomena ; and with the appearance of these new phases there have seemed to be great upward movements towards the spiritual. But these have again been followed by seasons of astounding spiritual darkness and impotence, not to speak of evils unnamable, so that the real progress of life towards spiritual realization was very greatly retarded. Indeed, so slow was the progress towards the re-attainment by the Human Races of the state of spiritual experience from which all fell through the Planetary descent, that the Divine Love purposed to remove the cause of the sad hindrance. And it was *then* that the Sin-offering was projected by the Divine Love in order to remove the magnetic images within the Astral Kingdom whose presence was a perpetual obstacle to the Soul's progress. For only in this way could the Soul ever be perfectly redeemed from the influences of that Kingdom, and rise up into the Spiritual World to find the Angelic Life and realize the Divine. And it was the accomplishment of that stupendous work which was appointed unto the Christ-Soul known as the Master ; for through Him was the Divine Love to change the elementals or magnetic images, and rid the Astral Kingdom of them, so that the conditions of that Kingdom might be purified, and that all Souls might be able to rise in spiritual estate higher and still higher until even the Divine Kingdom itself was attained.

KNOWN TO THE ANCIENT HEBREWS.

That stupendous work was begun just after the Passover

celebration ; and it continued through the three Naronic Cycles which have come and gone again since then. It was anticipated in the Hebrew Scriptures alone, because only unto the ancient Hebrews was it revealed as something that would have to be accomplished ere Redemption could come to the whole Planetary Household. The true ancient Hebrews were the most spiritual Souls upon the Planet at that time. They had once known all the Divine Mysteries, because ages prior to the Planetary descent they had been in the state known as Christhood, and had been the Teachers of the Planet's children. And it was through the Schools which they founded for the teaching of the Spiritual or Lesser Mysteries, and the Celestial and Divine or Greater Mysteries to more advanced Souls, that the Jews came into the possession of this most wonderful Divine Mystery of the Sin-offering. But not understanding what was meant, they materialized everything, with the result that the Sin-offering became a priestly ceremonial, the victim a creature, the object being the removal of the Divine anger.

It was in this way that the beautiful Mystery became lost, the true doctrine of Redemption perverted, the Divine Love misrepresented, and the purpose of the Sin-offering misinterpreted. The wonderful allusions in the true Hebrew Scriptures to the Sin-offering, the description of its nature, the picture of its path, and the portrayal of the sufferings of the Christ-Soul who was appointed to bear the burden, were not understood by the occult priesthood that arose out of the deteriorated schools ; but the Scriptures were retained and applied to their own religious ceremonial, their National experiences, individual histories of persons who were leaders and teachers amongst them. The remarkable Psalms wherein the *path* of the Sin-offering is most obviously pictured, and the terrible experiences of the Christ-Soul most clearly indicated, the Jews understood not. The spiritual significance of them was an unknown tongue to them. They made use of the Psalms in their services ; but all the profound and sorrowful meanings in them they related to experiences which had been passed

through by one of their own Kings.

And what happened to the beautiful Psalms also happened to the Illuminations of the true Prophets and Seers concerning this stupendous Mystery. The priests were unable to discern the inner significance of them. They had not the spiritual vision to do so. Between their teaching and that of the Prophet-Souls the gulf was great. The one was of the lowlands of gross materialism, always cruel because of their sacrificial system ; the other was of the heights of pure spiritual being, always merciful, and lit up with the glory of Divine Compassion. Throughout the Old Testament they are as two distinct Voices uttering things irreconcilable ; two distinct systems in conflict with one another. For in the priesthood a purely materialistic system is found embodied ; whilst in the Prophet-Souls it is the spiritual system of the Soul or the Planet which is found.

THE SIGN OF THE CHRISTHOOD.

But there is a still further meaning couched in the Sign of Aquarius. It is the sign under which the Christhood was again to be made manifest in the coming of the Son of Man upon the clouds of the Heavens. For the coming of the Son of Man is the return of the Divine Overshadowing of the Planet through the purification that has been effected upon the Astral Kingdom ; and the return of the Christ is the coming into the experience of all those Souls who once knew the Christhood estate, of the consciousness of the Divine Presence. The Water-carrier is the sign of the Redemption ; for Water is the emblem of the great purifying power of the Truth. And everywhere are the waters of purification being poured out upon all Souls through the purifying and rejuvenating influences that are at work. And the Water-carrier is also the sign of the Regeneration ; for through the Redemption there will break upon all those Souls who were once in a state of Christhood visions of all the past, so that during this Sign there will be the recovery by Souls of past experiences. And these will ultimately add their volume of testimony to the profound things con-

cerning which we have written. They will bear witness to the things of the Spirit—the Illuminations concerning the Soul, the Planet, the Christ-Soul, and the Divine, of which we have treated in our unfoldments.

But the sign of the Water-carrier was that sign in which also the Christ-Soul was to return from His long, lonely, sad and sorrowful journey. He was no more to partake of the fruit of the Vine until the hour arrived when they would all be brought together into the Kingdom of the Father, and then He would drink of it again. And that hour has come. The sign of the Water-bearer proclaims that He has once more arisen out of the grave wherein they laid Him; for the Sin-offering is now accomplished, the Astral Kingdom is changed, the Heavens of the Divine are able now to perform their beautiful ministry to all Souls. And He will now be able to see of “the Travail of His Soul.”

J. TODD FERRIER.

THE NEW TESTAMENT.¹

On the eve of the Passover of the Lord² when the Beloved Master and the disciples were gathered together, and the Master made known unto them fully the meaning of the Passover, He spake also these words :—

“I have received of the Lord this Testament; and I give it unto you that ye may know and understand the meaning of this Passing Over which must needs be accomplished by me.

¹ The reader will note that the form of the Master's communication is more like that given in the Pauline Epistolary Letter to the Church at Corinth. For the form of address in that Epistle supposed to have been received by Paul was found in the Logia of St. John by Paul when he visited the Brethren.

² The Passing Over of the Christ-Soul from the state of Christhood, and the withdrawal of the Adonai who overshadowed Him.

"It is the body of the Lord that is broken for the life of the World : for that Body is the Bread of Life let down from the Heavens to nourish all Souls.

*"It is the Life of the Lord that is poured forth for a Ransom unto the Redemption of all Souls ; even the Blood shed unto the remission of sin ; for the Blood of the Lamb of God is the Life-stream of the Soul which floweth unto remission of all Sin."*³

"Eat ye of this Bread, and drink ye of this Cup ; for His Body is meat indeed, and His Blood is drink indeed unto the Soul.

*"It is the seal of the Lord's Testament, the Bread and the Wine of the New Covenant."*⁴

*"When ye eat this Bread, and drink of this Cup, ye show forth the coming of the Lord."*⁵

*"But I shall no more drink of this Cup until I drink of it anew with you in the Kingdom."*⁶

³ The Body and Blood of the Divine and ever Blessed One, who is our life and our Salvation. For the Divine Life is broken for the Soul to nourish it ; and the Divine Blood or Life-stream is shed for the Soul to redeem it back to absolute purity and good. For the Passover Lamb is the Divine Love whose vitality we must receive.

⁴ The new testimony of the Divine Love in the sublime purpose expressed in the work of the Sin-offering for the world's Redemption.

⁵ The coming of the Divine into the Soul.

⁶ The sad fact that the Soul who bore the burden would no more have the joy of the Divine Consciousness within it until the Sin-offering was accomplished and the return made.

THE LORD'S PASSOVER.

VI.

THE GUEST-CHAMBER.

FROM the foregoing interpretations it will be no surprise to our readers to learn that the Guest-Chamber was no ordinary room. They will indeed be prepared to hear that it had an altogether spiritual signification, and was spoken concerning the Soul. And they will understand how it was that the expression "The Upper Room" or "Guest-Chamber" came to have so sacred an association given unto it in the portrayal of the Manifestation of the Christhood and the Fellowship of the Master with the inner group of disciples.

What wealth of meaning has been lost to the Soul through the materialization of this most beautiful truth? What possible experiences of the sublimest order have been denied to the Souls of all who ought to have been able to enter into them? Who is able to appreciate the extent of the loss that befell the Souls of all who once understood what the expression meant, and the effect that the loss has had upon the thought of the entire Western World?

Had the true meaning of "The Guest-Chamber" or "The Upper Room" been known unto such Souls, the doctrine of the Redemption which has filled and held the Western World, and caused its schools to enter into strife with one another, could never have been entertained and accepted as the true interpretation of the Divine Purpose towards this world, and the Sin-offering as the expression of that purpose. It was most unfortunate that the expression came to have a meaning given to it which threw a veil over it, hiding its true signification, and leading the whole Western World to associate it with a room in some friend's home whither the blessed Master resorted at times to hold fellowship with the inner group, and which was the scene of the Passover Celebration

and the Supper of the Lord. The materialization of the truth embodied in the term brought down from the spiritual world within Man one of the most beautiful and most sacred realities to the outermost spheres, changed the spiritual for the material, the Soulic for the earthly, the universal within the Soul for the local situation, the thing that was Divine in its relationships to something that was of the outermost.

THE NATURE OF THE GUEST-CHAMBER.

The Guest-Chamber which the two disciples were sent to prepare, and which they were to find by means of the Sign of the Water-carrier, had, therefore, a purely spiritual signification. They were first to find the Sign and then the Guest-Chamber ; and they were to prepare the latter for the return of the Lord. The Sign was to be beheld and the Guest-Chamber found long after the Passover was accomplished, and not before. They were to find it when the Lord's Passion had been accomplished, the Sin-offering made, and the return of the Lord was due. They were to find the Guest-Chamber in order to prepare it for the reception of the Lord. So there was a Guest-Chamber ; and it required preparation for so Divine a guest. There was an Upper Room set apart for the most sacred service ; and it had to be got ready for the reception. Let these two spiritual facts be remembered. And also, that the mission of the two who were sent, was to carry out this work.

We have said that the two sent were Peter and John ; that they were not only the two disciples who were to tarry until the return of the Christ-Soul, but that they were also the two great spiritual principles within the System of the Soul—the illumined Understanding or Higher Reason or Intuition, and the Soul Love-principle. It is through the illumined Understanding that the Sign of the Coming of the Son of Man alone can be recognised ; and it is only through the application of the Love-principle of the Soul that the Guest-Chamber can be got ready for the coming of the Divine.

These were the two Apostles who first discovered the

coming of the Sign of Aquarius in a spiritual sense, and where the Guest-Chamber was to be found wherein the Lord would hold Fellowship with His own. *They* made the discovery that a new day had dawned for this Planet, and all her children, that the grey light which was breaking in the Eastern Heavens (the Divine in the Soul) was the harbinger of the Christ age, and that it would grow brighter and brighter until the whole world was flooded with the glory of it. *They* it was who discovered in the yet early morning where the Guest-Chamber was to be found, and how that Upper Room was to be prepared; for they beheld the Guest-Chamber to be none other than *the innermost Sanctuary of the Soul*, and that the way to prepare it for the coming of the Lord was to illumine it and adorn it with the fruits of the Spirit. For within the Sanctuary or Guest-Chamber, is the Lamp of the Spirit, and the Table of the Lord. And within the Lamp is the Oil of Life by means of which the Divine Light is able to communicate itself to illumine the whole being; and upon the Table of the Lord are the fruits of the Vine through which the Divine Love pours His Life into the Soul when the hour of the Fellowship returns.

These two blessed truths have been discovered, and are now being proclaimed unto all who are able to bear them. The doctrine of true spiritual illumination is being heralded through the voice of the Angel of the Lord within the Soul, and many are responding to the message. And the meaning of true spiritual love is being interpreted from the Angelic World unto all Souls who are able to enter into its meaning.

ITS PLANETARY SIGNIFICATION.

But the preparation of the Guest-Chamber of the individual Soul able to enter into that most intimate fellowship with the Divine which is implied in the expression *The coming of the Lord into the Guest-Chamber*, has also the larger meaning of the whole Planetary household. For not only is the Redemption to be realized by the individual Soul, but even the Planet-Soul is to enter into the joys of that blessed state. The effect of the

coming of the Lord into the individual Soul (which means, the awakening of the Soul to the consciousness of the Divine Presence within its own Sanctuary), is to be seen in the manifestations of the Redeemed Life through all those who have entered into the blessed Divine realization, with the result that many are being influenced towards that life even in these days, and more and more will turn unto its ways until the entire Human Household is lifted up on to the Spiritual planes. And through such a return of the Lord into the experience of all Souls, the spiritual conditions will be of such an order that the Planet-Soul will also be able to respond to the full magnetic attraction of the Divine Love, and gradually have all the planes of her once most beautiful Sphere restored to their ancient glory.

That that glorious time is coming, is self-evident. The evidences are obvious unto those who are able to interpret aright the great reform movements and true spiritual awakening of our time ; and also the remarkable Planetary changes which of late have been taking place, changes which baffle even the best students of scientific research in the domain of Physics, Astronomy, and Physiography. For the Planetary conditions as well as the spiritual and social conditions are quickly changing, and, through the changes, *moving towards the grand consummation*. Concerning this movement we shall have more to say by and bye ; but let our readers not forget the great and solemn fact that this Planet is a most wonderful living organism ; that the Planet-Soul is a glorious spiritual system ; and that the morning of the Redemption of that system has broken and hasteneth to the glory of noon-day.

ITS RELATION TO THE CHRIST-SOUL.

Yet once more must we refer to the Christ-Soul who bore the burden of the Sin-offering ; for the saying had likewise reference to His return. In the stupendous task assigned to Him, it was necessary for Him to lay aside all His Christhood attributes *and become even as the very least of His brethren*. He had to descend into all the states in which they were, to pass through the conditions

by which they were overcome, to endure like trials and temptations, to be buffeted by the opposing forces of the elemental world, to be bitten by the scorpions of the flesh, to know the sore travail of the Soul passing through the bitter waters of spiritual death, to even arrive at that awful state of Soul experience in which there is alive within the Soul the consciousness of the withdrawal of the Divine Presence. What all such experiences meant to Him cannot even be imagined by any one who has not passed that way bearing within him the deep consciousness of the burden. And though in every life He rose out of the conditions amid which He found Himself and through which He was brought down and laid low in spiritual estate, yet it was only in the last life that the awful consciousness of all that He had lost broke upon Him in the days of the Regeneration. And so terrible was the awakening that the burden of all the past was again felt by Him with so great intensity, that it seemed as if He were passing through the conditions once more.

All this terrible awakening and realization was anticipated. It was foreknown to the Christ-Soul, and it led Him to give utterance to some remarkable Sayings. In a new light may we recall these words spoken by Him, "In the Regeneration, when the Son of Man cometh again, shall Faith be found in me upon the Earth?" For whatever Faith has come to mean in these days, to Him it meant the vision of the Soul, the power to see and understand divinely, to penetrate all the veils of matter and behold the substance, to transcend all earthly things and reach the innermost heavenly. And He feared lest the effect of His Soul Travail would be to deprive Him entirely of all spiritual power and vision, and to leave Him bereft of the inner vision by which the Divine is apprehended.

For Him also had the two disciples, Peter and John, a ministry to perform. They were to be His helpers in the Regeneration, when the whole burden of all the past would be felt as the sore travail of each life was adumbrated upon the mind.

How truly wonderful is the way of the Divine Love. His workings are too deep for the human understanding to discover of itself. That Holy Love which few seem yet to understand in its nature, doeth wondrous things for all His afflicted children; and that Holy Wisdom which yet is but as foolishness unto so many, hath revealed the deep things of God.

J. TODD FERRIER.

WITHIN THE SECRET-PLACE.

When ye pray, use not the vain repetitions of the priests and pharisees who imagine that they will be heard because of their much speaking.

But when ye pray, withdraw to your inner room, and there pray to the Father who dwelleth within the Secret-Place, that He will make Himself manifest unto you.

For within the Secret-Place is the Father made manifest unto all who seek Him there.

Within the Upper-Room where His Sanctuary is, doth He show Himself openly.

Within the Guest-Chamber of the Soul is He to be found of all who enter that sacred Sanctuary to sup with Him.

There is His Table with its hallowed Bread and Wine, meet food for the life and inspiration for the Soul.

There is the blessed Fellowship realized by man, the Fellowship of the Gods.

There is the true Communion of Saints a reality, and the sublime vision of God entered into.

For in the Secret-Place of the Most High the Soul arrives at the Divine Presence, and in the consciousness of that Presence beholds, knows, and realizes all things which are of God.

BOOK NOTICES.

THE MINISTRY OF THE WORD.¹

"Every process that we know anything about has its regular advancing steps from inception to conclusion, and these steps are taken according to recognised principles.

The student of languages must have intelligence as a basis of operation, next he must have ideality and next expression. To leave out one of these factors is to thwart the end sought.

Who can learn a language without the ideal upon which to form his concepts? Then who can express that language without the word through which to convey to the listening ear the inner ideal?

Herein is the Word of God prototyped. It is that which conveys to the world the concepts of the Most High. It is not the Most High in His wholeness, but it carries with it the power behind the throne, because "these three are one"—the Father (Principle), the Son (the Ideal), and the Holy Ghost (the Formative Word).

These three are also minimized in each individual, and through every ego is being poured all the powers of Father, Son and Holy Ghost just to the extent that the ego recognises, acknowledges and appropriates them. They are in the world as Omnipresent Principle, and have an abiding place everywhere, because they are as ubiquitous as the air. No man lives a moment without them, yet few men recognise them—"the light shineth in darkness, and the darkness comprehendeth it not."

"There was a man sent from God whose name was John." This is a step from darkness to light. John is the sense-consciousness turned toward the creative light. It is not that light itself, but bears witness of that light—recognises it, and proceeds to clear the way; tears down the walls of darkness that shut that light from the view of the purblind ego, not blind from choice, but in its own conceits. This is the darkness into which the light shines, and where it is not comprehended.

But John "bears witness of the light." Whosoever testifies in the favour of Truth, though he be far removed from its brightness, is its friend, and is making straight the way for its full blaze into his consciousness."

A WONDERFUL VISION.²

"Methought I saw my soul, whether waking or sleeping I know not, standing between two doors. These doors were wide and massive, yet so were they that a hand could readily touch one or the other. In answer to the wonder my eyes expressed, my Soul said "Come."

With a gentle touch she opened the door to the right; it needed little pressure to open it for its hinges were loose by frequent use. I had not wandered far till I came to the shore of a sea of troubles, ever-

¹THE SCIENCE OF BEING AND CHRISTIAN HEALING: Twelve Lessons, by Charles Fillmore. Pub. by Unity Tract Society. This is a new and revised edition of Mr. Fillmore's valuable little work. No one could read it without feeling better for it; and many would be drawn to strive for the blessed realizations of life which are latent and prophetic within every Soul. We trust the book will find its way to many needy ones who are seeking for the healing of which its author writes.

²ROSALEA, Poems in Prose, by C. A. Webster, London: Elliott-Stock. The above quotation will show how much of real beauty and power there is in this little booklet. It voices so much that is of the Soul, it breathes the air of refinement of mind and heart.

changing waters. This I saw was a sea of feelings, of desires, of antipathies, of love, of hatred. I put forth my hands to ward off the hatred, I tried to grasp the love, but both eluded me. There were bubbles, there were eddies, there were big rolling waves, but all swept past me as quickly as they came. Is this, thought I, the tangle of the daily life, the unwearying circle of the emotions of our hearts?

With an effort I passed beyond this confusing, ever-changing seething sea and hoped to find peace and tranquillity; but no, again I came to turbulent waters. These were boisterous streams, unfathomably deep, but steady in the course they took. The beginnings of none I saw, they were fast centred in the heart of time. Some few were dwindling into insignificance as if their days were numbered. Here, thought I, are the streams of feeling, of inclination, of dislike, of joy, of sorrow, all which comes with the nation, that which yields not readily to the individual. Before me then appeared those who used these waters, those who swam therein. Some sank beneath them and rose no more, but to most was it a mere conflict of tossing waters, of wearisome crossing and re-crossing.

I turned and sought to open a door to the left. I pressed hard but it opened not. I waited to see if some passer-by would push it for me and I heard one saying, "You only can open this door, no one has the key of it except yourself." I lingered long. At last it yielded, and I walked in. At first my disappointment was keen. I had thought to find something therein beautiful, yet here again I saw water, it may be wastes of water. I looked close and long and perceived that the streams were subdued, were forced to go in systematic order and I knew that Reason had asserted its sway, that feeling, desire no longer reigned in anarchy. I became conscious of a power to overcome. This made me press forward with eagerness. I felt the stirrings of a great love for all that which is good, for all that which is holy. The love of my fellow-men filled me with desire to help. Surely more, far more is yet to come, I cried. And then a light appeared. It was at first but a faint glimmer. Clearer and even greater it became. So brilliant was it that I feared it would blind me, but no, the more intense the light the stronger could I see, and I knew that it was no longer "I" myself, my little personality, which saw, but that my soul saw and "I" was merged into my soul. A restful calm came over me and forth from that calm stepped a wonderful figure of the substance of light and a voice said "With me beside you, can you do all things." A great awe fell on me and the voice continued, "Fear not—all things are changed. You sink no longer in changing waters, sorrow is transmuted into joy, death troubles not, it is but the glad entrance to a life more radiant."

Presently I raised my eyes towards the door upon the right, and lo! the radiance from the world of spirit was even there. The transitory ever-changing emotions, transmitted, long-inherited powers were all ennobled and the physical also had become a radiance, light—transmitting power—a spiritualized instrument for a spirit life."



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THE JOYANCE OF THE DAY.

The Day hasteneth ; the Night of our sorrow passeth away.

With the morning cometh joy ; the uplands are clothed with the morning glory, and the planes are resonant with the song of gladness.

No more shall there be the Night within the Soul ; for before the breaking of the Day the Night fleeth, and where the darkness dwelt, behold, light shineth.

There is no Night there where the glory of Day abideth, nor shut are the Soul's Gates to the entering in of the Lord ; for within the Holy City of a Soul redeemed the Lord dwells as a Sun, and the Soul is illumined from Him, and becomes His Holy Temple.

The open Gates look Eastwards whence the Divine Life-stream flows ; and Westwards that through them may flow out in ministry of healing the Life-stream of the Lord : Northwards are they also open that the Life-stream may pass to illumine those who still seek the candle-lights of the knowledges of the mind ; and Southwards where the burning sands and arid deserts are, that the Life-stream from the Lord may find all those who are dwellers there that these may be refreshed and nourished back to life.

DID THE MASTER LIVE AS A MAN ?

I.

WAS the Master, who is regarded by the Western World as the Christ, ever incarnated ?

Was there such a manifestation of Christhood as the Western World believes to have been made fully eighteen and a half centuries ago ?

Did Jesus as a man live upon these outer spheres of this world ; and if so, was He the one through whom the Christhood was made manifest ?

If Jesus did live eighteen and a half centuries ago, and if He became the vehicle of the Christhood manifestation, where may we find certain evidence of the fact in view of the contradictory positions taken up by the several Schools of Thought within the Churches, and the untenable positions which were held by those Schools who implicitly trusted the four Records wherein the life of the Master is supposed to be truly set forth, but which have been shown to contain the most irreconcilable statements ?

Or is the presentation in the four Gospel Records not to be understood in a personal sense, nor to be interpreted in relation to any one incarnate life, but rather to be viewed as the Idealization of the life of every man, that life unto the attainment of which all Souls yearn ? Is it the dream-vision of the sublime life in fulness that breaks in the appointed time upon every Soul to thrust it on to the attainment, by realization, of perfect being ?

HISTORY REPEATS ITSELF.

Such are some of the questions of the hour. They are questions momentous in nature whose answers should be found. They are questions whose right answers *must* be found if historic Christianity is to play its true part in the new age which is now breaking upon the world. The time is past when earnest seekers after the truth can be satisfied by an appeal to any external authority.

The claims put forth by the various orthodox Schools on behalf of the four Gospel Records, have been found wanting. Hence the distrust with which many most earnest and thoughtful and cultured men and women regard the accredited sources of information concerning the Life and Teachings of the blessed Master. To them the New Testament Records contain the most remarkable contradictions in their narratives, and statements concerning the Christ's conduct which, in the very nature of things, and assuming the fact that the Master was born into this world as a man, were impossible. And we cannot but regard this new awakening of the spirit of earnest inquiry, and all the questions concerning the reality of the Christhood manifestation, as the rehabilitation of that Soul inquiry during the early centuries of this Era which, for lack of true guidance and illumination, issued in the positions taken up by the Docetæ and the true Gnostics. History repeats itself. And it may be that many scholars, not discerning the meaning of the renewed inquiry, nor understanding the spirit moving behind and through the questioners, will behold nothing more in these things than the revival of the ancient gnostic heresies. For that is how many men will be led to view the new awakening, and to speak and write of it, men great and noble in their way, but who are bound with the chains of literalism so that they cannot get away from the physical and historical and, therefore, low lying valleys, and are unable to ascend to those heights where the vision is truly spiritual, rarefied and beautiful, and full of a certainty transcending any outward evidence of truth.

THE HIGHER CRITICISM.

From an historical standpoint, the Higher Criticism has been a great success, though from a spiritual point of view the same cannot be said of it. Indeed spiritually it has been an entire failure, for it has never been a true "Higher Criticism." It has never attempted to find in any degree whatever the true spiritual significance lying beneath and beyond the things recorded, but has

contented itself with arranging the writings according to data, and to treating of the contents in a purely verbal and historical way. As an honest endeavour on the part of many of the most cultured scholars, it has never reached those spiritual altitudes which should be found and scaled by a true Higher Criticism, nor shown that it had any power or even desire to do so. It has failed lamentably in that it could not penetrate the outward veil to find the treasure behind it. It has taken away without giving; it has destroyed without building up. It has taken away so much as untrustworthy and left men and women to grope in the darkness. It has razed the foundations on which so many had built, and has caused their superstructures to be thrown down; but amid the ruins it has made it has left those who thus suffered loss, being unable to reveal to them the only true and sure foundation on which to build faith and life.

WHAT IT HAS DONE OF GOOD.

Yet we must acknowledge that one great good has issued from its destructive work. It has awakened many from their false security. It has sent a wave of disturbing influences right over the sea of thought within the Churches, compelling many to change their moorings and seek an anchorage where belief cannot be shaken and swept away from its sure and certain hold of truth. And thus a great work has been done by it. For it has prepared the way for the breaking of the spiritual vision upon all true mystic Souls through constraining them, by means of its conclusions, to seek for another view than that usually held by the various Theological Schools concerning the life of Jesus and the nature of the Christ, the real Teachings concerning the life unto which He called all Souls, and the work which He said He had come to accomplish. If its methods have been ultra-rationalistic, and its more apparent results just such as have brought joy to the heart of the rationalist, yet assuredly good has grown out of its work for the mystic Souls; for these have been driven to the spiritual realm or

kingdom of the Soul to there seek for the true and inner meaning of the Life and Teachings of the Master. Though for these hungering Souls the work of the Higher Criticism has not discovered the real wealth buried beneath the mass of apparent history found in the present Records, yet the taking away of so much of the debris has contributed in no small degree to the possibility of the true portraiture of the Master being restored to the whole Western World. For it was absolutely essential to that much to be desired realization, that those who are the accredited scholars within the Schools should remove the false glamour that has surrounded the Gospel Records, and, consequently, the mistaken trust that has been so fully and unquestionably reposed in them as true records of the life lived by the blessed Master, the teachings which He gave in public and private, the works which He wrought, and the purpose of the Manifestation. The careful examination and sifting of the subject-matter found in the Records has removed some barriers that once were deemed insuperable. Imaginary obstacles have passed away. But the true spiritual realm has not been reached through the casting of the materials of the Records into the crucible; nor has the true solvent been found by the Higher Criticism whereby the profound problems arising out of the Christhood history can be solved. For the spiritual realm cannot be reached by seeking along the merely historical plane; nor can the true solvent be found by any such methods as those pursued by the Higher Criticism. These are both of the kingdom of the Soul, and they must be sought and found by man within the inner Sanctuary of his own being.

HOW THE MYSTICS WERE MISLED.

The true mystics have never been satisfied with the Gospel Records as mere histories. This they have made obvious in their writings, from the post-Apostolic Fathers until our own time. They have always felt the necessity for other than a literal reading of these Records and so have striven after the spiritual meanings hidden within the letter. Though they were unable to discern the

innermost meanings in the teachings associated with the life of the Master, yet they recognised in them allegories of profound Soul verities. And it is this same attitude of earnest seeking and spiritual inquiry which we find in our midst to-day. The Higher Criticism has helped these Souls on the historical plane by confirming their own inner feelings concerning the Records, that these could not be accepted literally as a true portraiture of the Christ ; and so, in seeking for the true picture of the Christhood, we have a revival of early gnosticism in its various phases, and even a re-affirmation of the position taken up by the Docetæ. Nor is it surprising that there should be found those who question even whether there ever was such a thing as a Divine Manifestation, whether the Estate of Christhood was revealed through any one life, whether indeed any man lived such a life as the Jesus-life. For the Records themselves with their astounding contradictions, and impossible situations as literal events, are no sure and certain evidence of the fact that the one whom we speak of as the Master really did live, and that He was in His life Jesus, the Christ, and the Lord. For many of the events recorded are in direct opposition to the beautiful meaning of these terms. Some of the situations in which the Master is found, would have been betrayals of the life of purity, illumination, and Divine direction signified by them. There could have been no Jesus-life in a man who drank wine and ate the flesh of the creatures : there could have been no Christ-life in one who poured out such scathing woes upon individuals who differed from Him ; nor could there have been the consciousness of the Divine Presence within Him so as to make Him one with that Presence in the whole purpose and glory of life, in any one who called Himself the "Bread of Life," the "True Vine," the "Light of the World," the "Water of Life," the "Door into the Sheepfold," the "Good Shepherd," the "Son of Man," and other like titles. For the very consciousness of the Divine Presence within Him would have led Him always to speak of these titles as belonging wholly to the Divine (which indeed the blessed Master always did,

though the writers of the Records gave them a personal turn and made the Master apply them to Himself).

But though the mystic Souls have rejected the Gospel Records as literal statements of historic narrative, and have sought for the spiritual meanings that they felt were to be found within the narratives, yet they have not been able to arrive at the true and full vision of the Christ-Life that was made manifest through the blessed Master owing to the difficulties arising out of the wrong presentation in the Records. They have beheld something of the innate light showing itself within the narratives, but could not discern the glorious meaning of a Christhood because of the false things worked up into them. Glints and gleanings of some sublime life have they gathered out of these narratives ; but the radiant image they have been unable to behold for the now obvious reason that that radiant image is so greatly obscured by portraitures which were not true of the Master. For to behold that wonderful vision of the radiant image would be to behold the true meaning of the Jesus-life, the significance of a Christhood, and the wealth of realization indicated in the vision of the Lord. And it is the restoration of that vision to the mystic Souls which we have endeavoured to present, so that the Master as He was may be beheld once more, the Jesus-life understood, the Christhood-life realized, and the sublime vision of the Lord attained.

J. TODD FERRIER.

DID THE MASTER LIVE AS A MAN ?

II.

IF the Master did not live upon the Earth as man in the state of the Jesus-life, and as the vehicle of the Christhood manifestation, whence came the wonderful teachings ascribed to Him ? Supposing there was no incarnate life known as the Master, how did these wonderful teachings come, and who were the recipients of them ? Though the radiance of the image of Christhood is veiled in the Gospel Records, and though the very form is marred in outline, yet the image is discernible. It is seen though very imperfectly. It is even felt by the Soul ; for in a remarkable way it draws Souls towards itself. Though the glory be veiled and the image marred, its magnetic power is still operative. How was this radiant image, so full of Divine attraction even in its veiled and marred presentation, impressed upon the minds of those who wrote of it ? Whence could such an image be born or fashioned within the Soul ? It is acknowledged to be most transcendent, and that even by those who have not had any opportunity of beholding it in its full purity, beauty and glory, unto whom then was such a conception of life given ?

All that is implied in these questions does not appear to have seriously weighed with those who reject the assumption that the Master did actual'y live upon the Earth as a man. Even the position taken up by the Docetæ, though it has something to recommend it, does not lessen the difficulties of the situation created by the discovery that within the Gospel Records the radiant image may be traced though in a veiled and marred condition. For, if the Teachings were discovered by some Souls in their search for the Divine Life, where did they discover them ? And if they were communicated unto them because they were ready to receive them, how were they communicated ? Upon what kingdom of experience did they receive these most wonderful Teachings

concerning the Christhood? Indeed, if no body of manifestation was shown to them, and the various states of the Jesus-life, the Christ-life, and the Vision of the Lord, illustrated by means of it, how came it to pass that they were able to understand the meaning of the Teachings communicated to them? And if they really beheld a body of manifestation, where did they behold it?

The demands upon the credulity of the mind which either of these two theories of the Divine Revelation implied in the Teachings concerning the Christhood, are even greater than those made by a rightly interpreted historical life through whom the Manifestation was made and the Teachings given. For to have been able to receive with the understanding the wonderful Teachings wherein the beautiful, radiant, Divine image was originally revealed, would have meant that those who were so blessed in their experience and honoured of the Heavens, were themselves in a state of Christhood: that is, they were in a spiritual state which enabled them to function upon the Angelic World to receive from the Divine Love the sublime Teachings. Or if these Teachings were given through a body of manifestation of a "phantom" or ethereal order, and the various states illustrated through that body, then those who were the recipients of such a vision or, rather, series of visions, must have known at some time of their history what a Christhood was, otherwise how were they able to recognise the manifestation as that of Christhood? What could they have understood of the Nature, the Attributes, the Office, and the purpose of a Christhood supposing they had never known anything of such an estate within themselves?

HOW DIVINE REVELATION COMES.

In the process of Divine Revelation, only those things which the Soul hath known of old time may be again unveiled or revealed to her. What she hath not known could not be understood. And herein lieth the mystery of *real intuition* or the inborn knowledge of spiritual and Divine things. And herein also is to be found the meaning of the inherent mysticism of a high order so manifest in

some Souls; and in less intense degree in others. True Revelation is by means of Soul recovery. And it is accomplished through the indwelling Paraclete, the Divine Remembrancer, who brings to the Soul the remembrance of *all* things which have been known unto it of old time. But such a state of experience for any one implies a Christhood. For Christhood is a *state* of the Soul; and it is a state of illumination. It is a spiritual experience in which the Lamp of the Sanctuary is lit from the Divine so that the whole Sanctuary of the innermost being is so lit up that everything of the past is known to the Soul, and all things appear in their true relationship. But such an exalted state of Soul experience also implies, in the very nature of things, the Jesus-life; for the realization of Christhood by the Soul is the crown of the Jesus-life. It is that state of perfect interior illumination as the result of the Jesus or purified life.

If, therefore, the wonderful vision which is found veiled and marred in the Gospel Records was beheld by those who first communicated the Revelation of the radiant image of the Divine Christhood with all the wealth of Soul history implied in the wonderful Teachings, they must have been not only in that state of experience which we have spoken of as the Jesus-life, the life of beautiful purity and spiritual love, but they must also have been in the state of Christhood, and so able to receive such a sublime vision from the Divine within them, and to understand its profound significance. *Who is prepared to accept this solution of the Christ problem?* To accept it would not lessen the difficulties; it would increase them.

THE PURPOSE OF THE MANIFESTATION.

But let us turn to another side of the question and see whether in it the true answer may be found. As Revelation is by means of Soul recovery through the restoration of the Soul to a state of consciousness in which the Divine Presence or Paraclete is realized in such fulness that the Soul is able to see in the light of the Divine, it is evident that few Souls have reached that

state at any time. And so Souls have had to be spiritually educated through the objective world. Religious symbolism has a great and beautiful purpose when rightly understood and interpreted. It was a means of education. The Soul had to first learn the meaning of spiritual things through the visualization of them. Even in the case of those who had once known the inner meaning of the truths visualized, but who had lost them after what is understood as "The Fall," had to have their own inherent knowledge recovered for them by means of the language of symbols. And when any Soul rose up out of the sensuous conditions around it and found itself able to look upon the Heavens of the Angelic World and receive teaching from those Heavens, the teaching was given in the language of symbols. And it was in that language that so many of the prophetic visions were received.

But in the case of the recovery of the Soul to the consciousness and realization or Christhood, something more than symbol was required. It became necessary for the Jesus or pure life to be once more interpreted to the world, and the meaning of a Christhood made manifest; for the meaning of Christhood had been lost even amongst those who belonged to the Schools of the Prophets. The memory of what was implied in the beautiful estate slept within those Souls who once had known the experience. The effect of the materialization of all the sacred Mysteries and the profound impersonal and Soul meanings contained in the realization of Christhood, was to throw a veil over the inner vision and so prevent the meanings from being truly understood. This was one reason why Souls could not behold the vision again and reach up to it. But there were also other reasons, and one very special reason why the Soul found it so difficult to return into the consciousness of its ancient heritage. It was the state of the Astral Kingdom. The Astral Kingdom is the elemental world whose circulus embraces the Earth and acts as the middle kingdom between the physical spheres and the Heavens. It is "the middle wall" or "partition" referred to in the

Epistolary Letters. It is that world wherein all "the graven images" were written, "the handwritings" which were against the Soul and which had to be blotted out before Redemption could be accomplished in fulness for the world. And it was on account of the condition of that elemental kingdom that so few Souls rose in spiritual estate even to the Jesus-life; for it oppressed them and afflicted them with its evil influences, prevented the Angelic Heavens from approaching most Souls, and perverted the beautiful messages from the Divine Love which were sent down.

It therefore was an absolute necessity in the work of the Divine Love for the accomplishment of the Redemption of all Souls that the conditions of that kingdom be changed, that the "graven images" which were as "handwritings" against the Soul should be blotted out, that the elements of that kingdom should be so purified that they would no longer afflict the Soul nor hinder its heavenward march. And it was that work which constituted the tragic Sin-offering and which took place after the Divine Manifestation. It was the work which the Christ-Soul went away from the Christhood to accomplish.

THE THREEFOLD DIVINE PURPOSE.

The coming of the Christ into "this cosmos" or order of things, had, therefore, a threefold purpose. He was made manifest in order that the works of the Devil might be overthrown—that is, the effects of the negating and destroying elemental powers of the Astral Kingdom. He came to do the works of the Father, to make Him manifest, to declare and interpret His Love, to reveal His glorious Wisdom which had been hidden for untold ages, to seek out unto the finding of "the lost sheep of the House of Israel" (those Souls who once knew the Christhood and its ministry), and to give Himself as "a ransom" for the world.

Of such a nature was the sublime manifestation given through the Master. It was first of all an embodiment of the Jesus state, that experience of life in which

every way is pure, every purpose noble, and the love is all-embracing and universal in its sympathies and expressions. Then it was an interpretation and so a revelation of the meaning of Christhood, that beautiful experience in which the Soul is truly and fully illumined from the Divine Spirit and so is able to understand and interpret the Divine Wisdom, the attainment by the Soul of that inherent power by means of which it can rise above all elemental influences and reach the most transcendent experiences in what may be spoken of as the Divine Vision. And then it was the manifestation and interpretation of the purpose of the Eternal and ever Blessed One towards all His children, even the very least and all those who were afar off in their spiritual state, that they should all be delivered from their bondage and saved from all their enemies, even from the influences of the elemental world, and that they should be brought up into the wonderful spiritual state of the Jesus-life and know the joy of the full redemption which it brings.

J. TODD FERRIER.

DID THE MASTER LIVE AS A MAN ?

III.

WE recognise how imperfect the evidence is of an historical order that He did live as a man. The Gospel Records cannot be trusted as sure evidence, for they are in many ways self-contradictory. They have been appealed to by the Schools all through the centuries, but in vain. As far as they are concerned, no true solution of the question has been given, nor have they enabled any one to behold the blessed Master as He was. The true meaning of Christhood has remained hidden. They called the Master Jesus, but knew not the meaning of the term and in what sense He was Jesus. They named Him the Christ; yet in the presentation of that Christhood they betrayed all that is implied in the sacred term. They gave Him the title of Lord, bringing down the Divine Name to the mere personal life; and thus they confused things that were essentially different, and veiled the Divine Vision.

For in the Records these beautiful terms are not interpreted by and through the Master, but are all related to Himself personally. His coming into this cosmos is misrepresented so that no one can learn from them the nature and manner of His coming, with the result that it is shrouded in an atmosphere of unreality. The very stories by which His coming was surrounded and supposed to be explained, stories which have given rise to so much conflict, stories supposed to foretell His birth and the nature of it and the accompanying of it with the most astounding phenomena in the Heavens, had naught to do with the birth of the man into the outer spheres, but were all spiritual in their nature and Divine in their innermost meanings. They were used to obscure the true humanity of the life born, so that the nature of His birth could not be discerned. And through this wrong use of them, all the wealth of spiritual history hidden in these stories also became lost to the Soul.

Indeed, from His birth into this cosmos until He passed away at the conclusion of the Divine Manifestation when the Christhood was withdrawn in order that the Sin-offering could be begun, the Master's life, ministry and teachings were obscured, misrepresented, and so made to fail in their beautiful purpose. So effectually indeed did the writers of the Gospel Records accomplish the obscuration of the Christ-vision given through the Master, that no one has ever discerned the true image within them. The Jesus they portray does not live the Jesus-life, for He eats flesh and drinks wine. The Christ they draw is not the image of the Radiant One: it is too Jewish; it savours of the Jewish conception of the Divine Father. The outbursts of indignation, the harsh judgments against individuals, the personal claims attributed to Him, His acceptance of the homage of men and women, His claim to be the Lord, were not true features of a Divine Christhood.

For such a Christhood is, in the very nature of things, impersonal even as the Divine Father is. It is pure in every thought and patient under the most severe ordeal, even as the Divine Love^{*} has always been. It is most lowly in spirit, ever meek and gentle, refusing the homage of men and directing all Souls to worship the Eternal Father only. The writers of these Gospel Records knew not the true meaning of Christhood, and they have most grievously misrepresented it and done dishonour unto Him who made it manifest. For the Christhood of the blessed Master was the true revelation of the Radiant One. It was the perfect interpretation of the Divine Love and the Divine Wisdom through the Jesus-life. And had that manifestation of the Divine Love and interpretation of the Divine Wisdom been truly set forth in the Gospel Records, the history of Christianity would have been one written in the Divine Love and not in the blood of the saints, it would have been one written in letters full of the Light of the Divine Wisdom and not in those of darkness, persecution and anguish. The radiant image would have been beheld by all who

truly sought the vision, and the Jesus-life would have been understood and lived by them. There would have been no doubt left in the Records regarding the reality of His appearing, or the nature of His Christhood, or the sublime purpose of the Divine Manifestation through Him, for He would have been seen as He was, and understood in the wonderful work He had to accomplish.

THE BURDEN LAID UPON US.

But now we have to speak of Him as He was, and how the vision and knowledge of it has come to us. In doing so we know we shall tread on difficult ground, and lay ourselves open to being both misunderstood and misrepresented. We therefore do it with feelings of great diffidence, and only because it is laid upon us to tell what we know. We are constrained and led by powers other than those of men, or the world, to interpret the life and teachings of the blessed Master in a manner consonant with the Divine Manifestation which was made through Him. A great burden has been laid upon us, even that of *the recovery*, by experiences hereafter indicated, of the long lost vision of that Christhood which was so wonderfully made manifest through the Master, and also the profound Teachings which He gave to the inner group of the disciples. In vision we have beheld Him under manifold experiences, from the days of His childhood up to the tragic Gethsemane and afterwards.

J. TODD FERRIER.

DID THE MASTER LIVE AS A MAN ?

IV.

THE New Interpretations of the Life, Teachings and Purpose of the sublime manifestation through the Master, which we have been led to give in the various unfoldments which have appeared in our Journal, have all come to the writer as the result of experiences of the most strange and even profound nature through which he was made to pass. All the conditions suggested by the narratives, the experiences indicated in the Logia, even where the experiences were of a deep and tragic nature, have been passed through by us. The wonderful life of the blessed Master, who He was, who it was who overshadowed Him, His home in childhood, His training in youth, His manhood, how He lived and served ; the wonderful manifestation of the Divine Love which was beheld in His life, and of the Divine Wisdom recognised in His Teachings ; the overwhelming mysteries associated with the Sin-offering by the Christ-Soul—these have been given to us in Visions, Illuminations and momentous Realizations. They have come to us in hours when the conditions within and around us were such that we have felt as if we were no longer a denizen of this world whose activities were all hushed as if they must be silent in the presence of the new conditions born from the approach of the Divine. They have come in the night season and in the day amid the great silence which was imposed upon our life. To describe adequately the experiences as they were passed through, is impossible. The things seen, heard and felt by us could not be adequately described. But we have been conscious of passing, as it were, far out of the spheres of the Earth, of being lifted up into the Angelic Heavens after the manner in which it is said the ancient seers were carried up of the Spirit. Visions of the most transcendent nature have broken upon us in those hours. These have been embodied in the teachings which we have sent forth by means of our Journal. They were concerning the past history of the Planet ;

its real Golden Age and its terrible Fall ; the Mystery of its varied Races, Creature and Human ; the true nature and evolution of the Human Soul ; the Mystery of the Redemption and the age of the Regeneration ; the Divine Ministry unto the Planet and its Races in the long ages of its history ; the wonderful Divine Purpose concerning the Restoration of the whole Earth and all Souls to their pristine glory ; the glorious Manifestation of that Purpose revealed and interpreted through the Life and Teachings of the Master, from the meaning of the Jesus-life and the Christhood Estate to the accomplishment of that profound work known now as the Sin-offering.

EXPERIENCES PASSED THROUGH BY US.

Such events as we have been permitted to record concerning the Master during the Manifestation through Him, and the Christ-Soul after the Manifestation, we have not only witnessed as one might witness a series of dioramic scenes, but we have had to feel them as if the actions had some relation to us, and we have felt them sometimes so intensely as to be quite overwhelmed. All the joys and the sorrows ; the hopes and the disappointments ; the glory ineffable and darkness of Soul indescribable ; the joyance of great hope, and the saddening effect of the most terrible disappointments ; the sublimity of the Beatific Vision and the unspeakable horror of those things which are generated in the Hells of the world ; the wonderful blessedness of the Jesus and Christ-lives, and the fearful nature of the burden of the Sin-offering ; the pain and sorrow of the Master as He moved through the awful conditions of Jewry, and the anguish and agony of the Gethsemane vision ;—these have all been experienced by us in the wonderful recovery of the Master as He was, and the work which He was sent from the Father to do. And had it not been that the very Heavens were bowed down in beautiful ministry unto us, we could not have borne the burden, so terrible was it in nature, and so poignant was the Soul-anguish.

That the blessed Master lived as man, we know from that sure source whence all things are truly known. And the nature of the disaster that befell the beautiful spiritual states which He interpreted during the Manifestation as the Jesus-life and the Christhood, with the luminous Teachings which He gave, we also know from the same sure source. The traditional sources do not recognise that source as sure because it does not belong to the outward phenomenal world. Yet the Schools will have to recognise it. Indeed the great spiritual movements in the world to-day as the result of the new Soul awakening, are hastening the hour. The withering breath of criticism sent forth by the advanced scholars, is doing much to remove any surety from the traditional sources and methods which may be in the minds of those who have so implicitly trusted them ; whilst the Holy Breath of the Divine Spirit within the Soul is constraining truly spiritual men and women to seek for guidance from that World from which all that is best within them has come. *For that world is a stupendous reality.*

J. TODD FERRIER.

THE SOUL : ITS NATURE AND ORIGIN.

WHO are we? What are we? Whence are we?
Whither go we?

These are questions often asked by thoughtful men and women. For all who have thought seriously of life and its many complex problems, and who have felt deeply that we are other than we appear to be to the casual observer, find these questions arising from time to time as the outcome of the innermost consciousness seeking for an explanation of the mystery of *Being*, with all its strange and remarkable manifestations in the phenomenal world. The mind is filled with wonder and the Soul with awe as we contemplate the full mystery of Life. The creative and energizing forces of Nature even as the world now is in her fallen condition, are indeed astounding, and of themselves are sufficient to lead any earnest Soul to look upon the world as other than it seems, to seek for the meaning of the presence of all these potencies and their manifold expressions in the various orders of life. For to such Souls the world must appear as something more than a mere globe of matter, something far better and nobler than a mass of elements whose action is without purpose, and whose movements are without sublime motive. They will behold these potencies to be, in very deed, attributes related to some profound consciousness of Being within the Planet itself—a consciousness of Being which gives direction to all the forces at work within the various realms. But what that consciousness is which so manifestly reveals itself, may remain a mystery to them as great as the mystery of their own being. For the kind of help which material science affords is not of that nature which helps to solve the profound problem, though it explains along certain outer realms a long series of ages through which the Soul and the Planet have passed, and in which they have written the outer history now known to physical science. For the doctrine of material evolution propounded and

accepted by the scientists of to-day does not and cannot explain the origin of the Soul, nor the nature of the elements whose potencies reveal themselves in creating and unfolding manifold forms and orders of life. All that it can do is to observe and tabulate certain phenomena upon the physical spheres, and try to present a chain of events relating all orders of life like the links of one chain, stretching from the beginnings in the monad up to man as the highest and final expression. Even in this matter it is only with the evolution of form and mind that the evolutionary philosophy can deal. The mystery of Being is left unsolved. The origin of the Soul is untouched. The nature of the Soul remains an unknown quantity. The elements of the Soul are undiscovered qualities. What the potencies in Nature really are, is not even guessed at, though names are given to them, and certain lines of action attributed to them.

The purely materialistic philosophy has failed lamentably to answer the Soul's questioning. Nor has the semi-materialistic philosophy known as Pantheism been any more successful. Both have had and still have their work to do in the physical and mental spheres ; but their work is not of the innermost realms, but of the outermost. They touch only the phenomenal world of the outer kingdoms, for they reach not unto the inner kingdom of the Soul. The history they deal with is one only of physical events, since they take no cognizance of the purely soul history which is written within the spiritual kingdom. They behold the events, or the phenomena which testify of the events, upon the outer kingdoms ; but they are unable to discern the dramatic experiences of the Soul within its own kingdom of which the events upon the outer kingdoms are too often only imperfect manifestations. For the real history is written upon the walls of the Soul, and it is far beyond the reach of any material science or philosophy to discover. It is written where the ordinary human vision cannot penetrate, and transcends anything of which the human intellect has dreamed. It can be discovered and understood only upon the spiritual realms, and that only as

it is given unto the Soul to recover. Nay, it is of the Divine Love and Wisdom alone that such a history as the Soul has written has been vouchsafed unto us. Through the goodness of the Divine Love and Wisdom has the marvellous history of the Soul come to us, that history which was written long ages ere the Planet with all its children went down into the darkness and desolation known as the Fall, as well as that more tragic history written by the Planet and its children since the Fall, together with the Redemption of both Planet and children through the operations of the Divine Love.

WHO ARE WE ?

Who are we ? What are we ? Whence are we ?

We are not what we seem when judged by the standards of material science. We are children of the Planet, but not as it is to-day, but as it was untold ages ago when all its kingdoms were true and pure, all its spheres harmonious, and all its planes in equilibrium. We are children of the Planet, living upon its planes now so full of disturbing conditions, but generated upon those planes when no evil was present. For the Soul is very old. Its generation is not of yesterday. The outward form in which it appears in the phenomenal world comes and goes as something liable to the changing conditions of the outermost spheres ; but the Soul persists through all the changes. That it may attain to a great future is believed by most spiritually minded men and women, for that has become a great hope with them. But that it has had a glorious past followed by one that has been inglorious, is not so generally believed. Indeed, amongst Christians the past of the Soul is rarely thought of or even believed in, so influenced has been all the teaching given to them by the materializing spirit which has dominated the West throughout the Christian Era. For the most sacred Mysteries relating to the Soul and the Planet have all been changed into material things, and the life of the Soul itself has been viewed as simply material. Though the hope has been great within the heart of man that somehow he was not

merely a physical being whose real life passed away with the outward form, but that he was destined to live on in the unseen world after passing from the phenomenal world, and to progress there, rising from state to state of Soul experience before the Divine ; yet the real explanation why that hope is implanted in the human heart has not been given. The past of the Soul has been, and alas ! to many it still is, a blank. By the Christian world as a whole it is not even believed in. Such a belief is left to the Eastern peoples whose religions teach that the Soul had a past. The doctrine of re-incarnation has not yet commended itself to the West. The nature and constitution of the Soul remains a mystery. It is difficult for the West to distinguish between the Spiritual and the phenomenal, between the Soul and the body, between the Ego which persists through all change and the personal form which changes with the years and the ages.

WHAT ARE WE ?

What are we ? We are the children of the Divine Love who were generated incalculable ages ago in those times when all the world was young in the sense that it was full of the life of the Spirit. We are living organisms of a wholly spiritual order, not such as the evolutionary philosophy postulates but transcendently greater, more wonderful and beautiful. For the Human Soul is one of the most remarkable organisms in all created things, being in itself a microcosm of the Planet to which it belongs, a true microcosm of the macrocosm, containing within itself all the elements and potencies belonging to its Planet. In a perfect state it is a perfect system in itself. It is then, so to speak, a little world containing within its system Sun, Moon and Stars, the spiritual, celestial and Divine counterparts of those in the celestial spheres. For even those in the Macrocosmic System are not material, as physical science supposes. They are spiritual in elements and potencies, celestial and divine in estate. For the powers of the universe are not material. The substances of which the Universe is built up are all

spiritual, and the spirit that interpenetrates them all, is the Divine. Even upon the outermost spheres of the systems the substances are all spiritual, matter as we understand it being unknown except in a fallen world like this. For when spiritual substances are changed into what is now known as matter, they lose their inherent magnetic power and become fixed in their state and place. No longer are they able to respond spontaneously to the Divine attraction, and so cease to be true spiritual substances because the Spirit has ceased to penetrate them. And herein is to be found the meaning of the fearful catastrophes which have overtaken the outer planes of this Planet, and the strange and mysterious conditions to be found now in all its kingdoms.

WHENCE ARE WE ?

Whence are we ? The question has an answer transcending anything that could be thought of by unilluminated man ; for there is given to the Soul a dignity surpassing far in grandeur that assigned to man by material philosophy. The question has an answer transcending the position given to the Soul by any of the religious philosophies of modern times, or even by the Christian Schools of Thought. For we are not only parts of the great organic whole of the Universe Spiritual, Celestial and Divine ; but as parts of the whole, we also contain the whole within ourselves, being, in very deed, Microcosms of the Macrocosm, embodiments in a perfect state of the Divine World, individuations of the Life of the Eternal and Ever Blessed One, individual organisms in whom are latent the Divine Potencies awaiting full manifestation in a life crowned with the Image of Him who is in all the Divine World. In this sense is the Soul a child of the Eternal One ; generated to bear within itself His Image ; fashioned during the ages when the whole Planetary system was yet unfallen, in the likeness of the Elohim ; created out of pure spiritual substances ; built up out of unfallen elements whose spiritual magnetism responded to the Divine Will ; very truly of God in nature, of the substance of the Invisible One,

and, when perfected in Christhood, very God of very God ; though human in estate yet Divine in nature ; meant to become crowned " Son of God " as the perfect fulfilment of its evolution. For the path along which the Soul moved in those un'fallen ages was one of exceeding beauty. It was one across which no elements of disharmony passed. Whatever endeavour was necessary for the passing upward of the Soul, there were absent from them those hard conditions by which everything in Nature is now environed, and those fearful struggles with evil which came to the Soul as the outcome of the Fall.

IN THE GLORIOUS PAST.

The Soul began its conscious life in a world full of beauty and harmony exceeding anything now known on this Planet. It was born into a life from which the elements of evil and strife were absent, where all the elements were beautifully spiritual and responsive to the Divine attraction. It began its life upon the outermost sphere of the lowest plane amid the glories of the Vegetable Kingdom, and functioned in that kingdom until it had passed through all its orders, rising in estate as it passed through them and was impressed by the different forms and colours of plants and flowers from the simple to the most complex. For these attracted and drew out all its own inherent qualities as it grew in stature and state before the Divine. For the Vegetable Kingdom in its perfect conditions was the nursery wherein the Human Races were nurtured in their infancy, and where the Soul received its impressions of beauty, order and harmony, through the objective forms and colours quickening its own innate powers and calling forth the Divine potencies within it.

And when it had accomplished its evolution through the orders and forms of that kingdom, it passed on to the Creature Kingdom to there commence again in a new order of experience and perform its evolution towards the Human estate. Within that kingdom it found no evil. There were no unnatural obstacles to its progress.

The antagonisms which arose within that kingdom in later ages were then unknown. The whole of the Creature Kingdom breathed the atmosphere of harmony. Its orders were all true, for life was truly equilibrated according to its order as the Soul passed upwards. And so the Soul grew from state to state and stature to stature as it moved through the orders, ever ascending through the unfoldment of its own Divine powers the Spiral Staircase, until at last it became equal to functioning upon what we now know as the Human Kingdom, into which it passed and became once more a little child, but a little Human Soul-child in its consciousness. From the very hour of its inception it was a Human Soul ; but it had to be born, nurtured, and unfolded until its consciousness passed from the diffuse to the individual, from the simple individual to the more complex.

Then upon the Human Kingdom it grew, ever ascending in estate, leaving behind it to testify of its upwardness the orders of races, peoples and nations as other Souls arose to fill the place it vacated as it ascended ever upward towards the fulness of its life which should have been found by all the races, and would have been found but for the disaster known as The Fall, that fulness of life expressed in the terms Angelic, Christhood, Son of God. For the meaning of the various races, peoples and nations is to be found in the various orders of Souls with their different spiritual states. And the meaning of the conflict between them is to be found only in the right understanding of the changed condition which overtook the whole planetary system in the Fall, the interruption of the true evolution of all Souls and its ultimate suspension until these latter days in which it has once more begun. For the antagonism of race had its origin in the conditions generated as the outcome of the Fall, and began in the Creature kingdom. But of this we will speak more fully in another paper.

THE SOUL CROWNED WITH DIGNITY.

Our questions have thus not only answers to them, but such answers as crown the Soul with a dignity which

is Divine, and which reveal the handiwork of the Great Fashioner to have been other than the present conditions of the world would seem to imply. They are answers which exalt the Divine Love and Wisdom and show how the whole spiritual system of the Planet was impressed by that Wisdom and permeated by that Love. They are answers that reveal a glorious past in the history of the Soul as well as a past full of sadness and suffering, and interpret the very purpose of the Soul's Creation. They are answers that bring home to earnest seekers for the interpretation of the mystery of their own being, the noble heritage that should be theirs, that was meant to be theirs, and that may *now* become theirs. For this is the purpose of our paper, to reveal to the Soul its own true dignity, to draw aside the veil that it may behold its Divine nature, to re-interpret the past that it may understand the elements out of which it was built up, to open up that past so that it may be able to see the true path of its evolution in the historic ages prior to the descent of the planetary Household, to explain in brief the mystery of its inherent knowledges and powers, to interpret for it all the wonderful dreams of the past and the intense yearnings for the full realization of the perfect Life of which it dreams, and thus to awaken it to the glorious possibilities which lie ahead, and so draw it on to seek unto the attainment of the Redeemed or Angelic Life, then the Illumined or Christhood Life, to be at last crowned Son of God.

J. TODD FERRIER.

THE LIVING TEMPLE : ITS FOURFOLD NATURE.

WE now consider a subject full of profound meaning for us all. To the archæologist the study of the Earthy Temples is full of interest ; to the mere physiologist the human body as a physical organism is engrossing ; but no study should be so engrossing, educative, uplifting and illumining as the study of Man written with a Capital, *i.e., the real man behind the mere form.* Man is studied much as a physical being, a creature of these outer planes whose wants are manifold and ever changing. He is viewed along those planes as the highest product of the physical evolutionary process, an intelligent, highly conscious, deep-feeling animal. He is likewise studied in his mental life, as a being with a mind capable of being greatly educated ; and along the mental or lower mind spheres is he viewed as the outcome of the effects of the evolution of civilization, and to-day looked upon as the fruit of the long ages of gradual mental unfoldment crowned by the Western Civilization. Then he is also viewed as a religious creature, one who has feelings of devotion and who seeks from time to time to express them in the worship of the Supreme Being from whom he comes to feel within himself he has derived his life. But his religious feeling is looked upon very largely as the result of his mental unfoldment, and the awe with which his mind is filled when he looks out upon the mysteries of his own life, the world in which he lives, and the Celestial systems by which he is surrounded. And through thus viewing him, all the sacred Temples he has built and the yet more sacred symbols with which he has adorned them, are considered to be the embodiment of the ideas and aspirations generated in him as the result of his mental unfoldment and the sense of awe which has come over him as he looked out upon life, the World and the Starry Hosts.

But how comparatively few turn aside from the tracks followed by science pursued by history along the outer-

most spheres, and the ecclesiastical expressions of his religious feeling, to seek for the meaning of all these things within the system of his own life as a spiritual being! How few regard him in himself as the cause of these outward physical and historical phenomena! And how very few regard the religious feeling as the expression of his original and true life, and all the Temples he has built and the symbols put within them as his endeavour not only to express those feelings, but also, and much more so, his effort to regain the possession of a conscious life he once knew long ages ago!

Yet it is this latter view of him which is the true one, the view which explains all the others, that which lifts him high above the planes of mere matter, above the kingdom of the intellect or lower mind, far beyond all mere ecclesiasticism, to the spiritual planes, and even to those of the Gods. And looking at him from that standpoint we shall behold him as a most wonderful Temple in himself, fourfold in nature, and Divine in the powers of his innermost life.

WHAT IS A TEMPLE?

Let us first of all ask ourselves what a Temple is. For what does it stand? What is the dominant thought lying behind it? Is it only a work of art as to structure and a religious centre as to purpose? Does it find its full interpretation as a House wherein the Soul may find that solace and help which anything in the outward life fails to impart? Are there not meanings in the outward structure whose interpretation cannot be found until the kingdom of the Soul is reached and the Soul's history known? Is there not a significance in the outward form and the inward symbol whose fulfilment can be accomplished only through the Soul again realizing that which in the Temple and symbols it has sought to express?

A Temple, whether Eastern or Western, Ancient or Modern, is the expression of things which the Soul feels, great spiritual verities which once it knew, the effort on the part of the Soul to regain possession, as an inheritance, of all that it knew, and to express once more

its true spiritual life and Divine service from which it went away. All the symbols representing the Divine Presence within the Temple are signs of its own glorious past. The symbols which speak to it of the burden of sacrifice, as do the ancient Altars and the more modern use of the Cross, bespeak its own beautiful devotion and service, and later, its tragic experiences, when it lost the inner consciousness of the Divine Presence : the symbols which express the thought of repentance and new endeavour—these are the perpetual testimony to the fact that it was once in a different state of spiritual experience in which the cause of sorrow was absent, and that it is most anxious once more to regain that purer state.

The forms of the Temples in the various ages are full of significance, expressing as they do the manifold experiences through which the Soul has passed, testifying to its inherent knowledges of the Divine, and Divine things, showing the various stages of its own evolution upon the spiritual planes prior to those ages in which it became as the Divine in its ministry upon the planes of this Planet unto the Planet's children—a time in its history long antecedent to the sad and sorrowful experiences which overtook it as it ministered upon this world. Whether we take the early historic Temples of Egypt, the Tabernacle and Temples of the Jews, the wonderful architectural embodiments of the Greek, the massive piles of the Roman, or the less majestic, though in many instances equally beautiful, structures of the West—Gothic, Norman and Anglo-Saxon—we may find in all of them expressions, not only of the past history of the Soul, but also of the state in which the Soul was when it again essayed to express its inmost feelings by means of these Temples and their symbols. In the remarkable Pyramid of Gizeh ; the great Temple of Thebes ; the oblong temporary Tabernacle in the Wilderness of Sinai ; the Square Temple of Solomon with its innermost cube Sanctuary ; the stately modelled and beautifully decorated Temples of Corinth and Athens ; the similar Sanctuaries, though expressing less delicacy but more power, of Rome ; the beautiful minaretted Mosques of

a more modern East ; the exquisite traceries and arches of the Gothic and the cruciformed Sanctuaries of the West ; we may find the profoundest thoughts expressed. For the Pyramid, as it originally was, represented the Divine ; the oblong, square, rotundate, columned, spiralled and cruciform Sanctuaries represented the history of the Soul. From the Pyramidic state when the Soul was clothed with the Light of the Divine and contained the Divine Wisdom within itself, to the spiral and cruciform states which speak of the Soul's aspirations and Cross, we may trace, nay, we may in remarkable light behold, the history of the Soul.

MAN BY NATURE IS A TEMPLE.

The Sanctuary has come to be regarded as the place where the Soul specially meets with the Divine. In more ancient days, and even in days not so far removed from us the Temple was regarded as the earthly dwelling House of the Divine. And, as we shall presently see, some parts were considered to be more sacred than other parts for this reason. This manifestation of the consciousness in man of something inexpressible, takes us back to the origin of the Soul and leads us to speak of its constituent elements. As we have indicated, Man is not a physical creature but a spiritual being in his origin. He had his beginning upon purely spiritual planes, and not as Science has supposed. From the very first he was a spiritual entity. He was built up out of pure spiritual substances untold ages prior to the descent of the Planet into the conditions which brought about what is now known by Science as the physical kingdoms. And from the very commencement of his evolution, which was always meant to be spiritual only, he was a Temple. At first his life was simple. It was onefold, so to speak, in order to express how simple it was. But even then the Divine Presence was within it potentially. It was not simple in its structure, but only in its powers of functioning. It was always a conscious being upon the spiritual planes, though its consciousness was what we might express by the term onefold : that word expresses

its limitations, just like a child-consciousness. And then as it performed its evolution upon the spiritual planes it gradually unfolded more and more in its consciousness, rising up into the kingdoms of experience and life expressed by the terms twofold, threefold and fourfold consciousness, passing through all the spheres upon these kingdoms gaining strength through experience until the fourfold consciousness had been fully attained in which the realization of the Divine within itself became its inheritance. That high state was only attained, however, after untold ages of beautiful unfoldment before the Divine Love, first in the then wonderful elemental kingdoms which were all pure and beautiful in their substances and magnetic conditions, passing up through the Vegetable Kingdom where it functioned in order to acquire the knowledge which that beautiful kingdom had to impart of form and colour (a kingdom whose wonders then exceeded those attributed to it to-day), then through the still more wonderful creature kingdom as it then was, free from evil, antagonism and strife, until the Human Kingdom was reached and all its spheres or orders of experience were passed through and it had attained the power to function upon the Angelic Heavens, then the Celestial Heavens, and then the Divine Kingdom as Human-Angel-Soul, Son of God, and the Divine Man respectively.

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THE DRAMA OF A SOUL.

Then did Job answer and say,

To-day is my tribulation greater, and my pain more poignant than I am able to endure.

O that I knew where I might find Him ! that I could come unto the place of His abiding !

There would He put in order my cause for me, and I would know from Him the reason why He doth so act.

I would hear what He would say unto me, and understand the things of which He spake.

Would He overwhelm me in the greatness of His power ? Nay, He would put strength into me.

His righteousness none could dispute, and I would be delivered from false judges.

Behold, I go forward, but there He is not ; and backward, but I cannot perceive Him :

On the left hand where He doth work, He hideth Himself from me ; and on the right hand He so turneth me that my eyes cannot behold Him.

But He knoweth the way of my going, and when He hath tried me, I shall come forth as gold refined.

A MONOGRAM OF THE SOUL.

I.

THE SOUL'S QUEST.

TO most Souls, life is the profoundest of problems. Its mysteries are ever with us, and few are able to rise into those conditions in which these may all be unravelled and interpreted. The Soul has to move along paths which are strange to it, and pass through experiences fraught with the deepest pain and sorrow. In none of the conditions of the earth-life does it now find true satisfaction, and its sorrows and limitations impress it with a deep sense of injustice. It knows from its own inherent knowledge that the ways of the world-spirit are not the true ways, and groans within itself that it is thrust along them by the influences all around it. As one in a deep valley where the vision is intercepted, so does it feel the awful limitations of its vision; for it knows that the thing for which it most longs cannot be there found, but alone can be beheld and reached upon the mountain height. The humiliations of life seem so great as to be at times overwhelming, and life's altitudes few and difficult to find. At every turn the shadows seem to be thrown upon the path, whilst the golden glory of the heights appears beyond attainment. The more the Soul cries out for the coming of its deliverance the more does it sorrow that its deliverance is delayed; the more keenly it feels its need of the Eternal One to sphere and strengthen it, the more poignant is its anguish when that Presence seems to be denied it for a time. Through friends and earthly comforters the Zeit-Geist counsels and advises, but its wisdom is only fraught with bitterness for the Soul. Its vision is of the outermost. Its words wound without healing; and its works do not build up trust and hope within the Soul, but they destroy these beautiful powers.

A MOST WONDERFUL BOOK.

The Book of Job, however imperfect it now is as a sacred monogram of the Soul, yet retains many of the experiences through which the Soul passes in its history through this world. It epitomizes that history from the days of the Soul's descent into the bondage of matter and the afflictions born of such bondage, with the various degrees of intensity of realization growing out of the experiences of pain, sorrow, anguish, heavy burden-bearing, and the supreme sense of spiritual loss. It is historical and biographical, but not as relating to any one man nor to physical life upon these outer spheres; for its history is inward, and its biographical sketches are spiritual. The experiences are Soullic and universal; for they embody the profound sorrows, yearnings and hopes of the Soul as a spiritual system, both individual and planetary. Like a wonderful kaleidoscope with its changing forms and arrangements of beautiful colours, though having only one Radiant Point, so is the history of the Soul presented in the Book. As we turn it round we discover ever more wonderful glints and gleamings of the Soul's past heritage, and its sad and, in many ways, disastrous pilgrimage through this world. The inner conflicts of the Soul become revealed. The effect upon it of life within this *cosmos* is made obvious to all who can understand and discern. Within the Soul "deep calleth unto the deep" as what the Psalmist called "the water-spouts" of God, pass over it overwhelmingly, whilst without the storm spirits hold revel and seem to defy the Soul and the Heavens. The wisdom of this world is given as the surest counsel, but it fails to illumine the Soul and correctly interpret for it the mysteries of life. The worldly counsellors but mock the Soul's profound yearnings. They have no healing to give. They fail utterly to interpret the meaning of the experiences passed through, and attribute them to Divine judgment. For them the remarkable phenomena of life have no other meaning, for they know not their true cause. They judge from the visible manifestations, hence the unrighteousness of their judgments. Their vision of

life's meanings is greatly circumscribed ; it is bounded almost entirely by the objective. The vision of the subjective life with all its sacred burden, and the story of the Soul's rise and fall with its manifold chequered experiences, they behold not ; the deeper things are hidden from their view. They counsel according to their knowledge ; but their knowledge is unilluminated. Those things which belong to Satan, the fallen Angel of the outermost, they attribute to the Divine Love. Upon the Divine Threshold they lay the burden of all the elemental changes for the worse, the changes out of which evil is born within the life, not knowing that the elemental world was that wherein "the fall" took place, and that most of the awful experiences which have overtaken the Soul are the result of that fallen kingdom. It is of Satan that the Soul is afflicted ; it is he who heapeth upon it all the humiliations, disappointments and sorrows which now meet it in the way. And the endurance of Job is the trial of the Soul by Satan, the fallen Angel of the outermost (the fallen outermost or elemental kingdom) ; and the overcoming of Job is the triumph of the Soul over all its difficulties and sorrows.

II.

THE SOUL'S YEARNING.

ONE of the outstanding features in the monogram is the Soul's yearnings for the vision of the Eternal One. There is an insistent crying out for that vision to come. There is an inner consciousness that all the dire experiences which overwhelm the life are *not* judgments imposed by the Divine; and that consciousness finds expression from time to time. Nowhere could it find more obvious articulation than in that remarkable passage found in the opening verses of the twenty-third chapter of the Book. It is uttered in a moment of great trial, in an hour when the spirit of a beautiful patience seems well nigh exhausted and the Soul can bear no more. "*To-day is my tribulation greater and my pain more poignant*" reveals a condition of unutterable anguish; and that anguish vents itself in the cry, "*O that I knew where I might find Him, that I could come even unto the place where He abideth!*"

THE CRY OF THE PLANET-SOUL.

Such is the cry of the Planet-Soul for Divine realization once more upon the outermost kingdom and the restoration of Satan to his unfallen state; and such is the cry of the individual Soul who once knew the Eternal and Ever Blessed One, for the perfect restoration of that sublime realization. For the Soul knows. It knows that only in finding the Divine Presence can true and full healing come. Its own Divine instinct tells it that that Presence must be sought for until found; but in the mysterious night of its sorrow it can only cry out for that blessed vision, without seeing where it is to be found. Whatever the outward phenomena may have seemed to indicate concerning the history of this distraught world since those far-off days when its events were changed in their nature and results through the kingdom of Satan (or the outermost sphere with its Angel) having its polarity inverted and all its elements changed in their nature and function,

this fact stands out in striking contrast to the phenomenal life, namely, that throughout these ages the Planet-Soul has mourned and anguished with a sorrow so deep that no language could possibly interpret it ; and all those Souls who were of the Sons of God and were therefore His Christs upon the Planet, have in like manner suffered and sorrowed. In the night of the world when the inner inherent light had become veiled and all other Souls were asleep as the result of the stupifying effects of the changed elemental world which acted upon all the little children of the Eternal Father who were upon the Planet like a spiritual or Soul narcotic, the Sons of God yearned for the lost light, and cried out continually for it to be restored. The search for the Divine Vision went on amid the darkness. The cry came like the outflowing waters of a perennial spring. Their innermost thoughts were of the Divine, and their profoundest desires were unto Him. They found no rest day nor night, but sent up their cry to the Eternal One. They yearned for the Divine Presence once more as a blessed realization, and with unutterable longings they prayed for the day of restoration to come. They knew that the Divine Love was ever gracious and that His compassion did not fail ; and they felt most keenly the strange conditions amid which they found themselves, and the erroneous interpretations given to their experiences. And so all through the ages they have yearned and cried in their sorrow and anguish, leaving upon the pages of the world's spiritual history the adumbrations of their experiences, those precious scriptures found within the sacred literature of all peoples whose meanings may be deciphered, understood, and truly interpreted by the Soul who has passed through and found the wonderful and glorious vision once more. To a Soul conversant with the Divine language of the Spirit, these most remarkable sayings are as many pulses by means of which the state of the innermost life may be discovered, the past of the Soul may become known, and all that it has had to endure of humiliation, sorrow and anguish may be understood. Verily there are depths

of meaning in the pure spiritual elements of sacred literature transcending anything attributed to them by those who are the scribes of the people and the interpreters of the mysteries of life !

THE SOUL SEEKING FOR ITS OWN.

That historic past written in the language of the Spirit upon the pages of all the religious history of the world, finds its repetition in every Soul who is longing for the realization of the Divine. The Soul seeks for its own. Nor can it find repose until its own is found again. "*O that I had the wings of the Dove ! for then would I soar away until I found repose.*" Such is the cry of the Soul even in these days for the wings or rising power of the Spirit, to enable it to ascend up out from the conditions found amid the elemental world, transcend every earthly limitation, find the pure spiritual realm and enter into the consciousness of the Divine Presence. For in these days there are many Souls "passing through" ; still within the conditions of the Night, though yearning for the breaking of the Day ; panting for the water-brooks flowing from the Divine, yet knowing not where to find them ; praying life-prayers for the Light of His Countenance and the inspiring message of His Voice, but not yet come to the place of His abiding where the vision is beheld and the message heard. But these are on their way. They are only pilgrims amid the earth-life, strangers in their sojourning to the Zeit-Geist or dominating world-spirit ; for their citizenship is in the heavenly life, and to find the Divine in the realization of perfect love and service is their supreme joy.

Some who will read what we here record we know to be of those Souls. We know them to be in the way of the Christhood, Souls "passing through" the great inward tribulation, astounded at the perplexing phenomena all around them and very specially those found in their own experience, thirsting for realizations no one but the Divine Presence can bring, crying out for the

Divine Righteousness to be made manifest in the splendour of spiritual noonday, and the true interpretation of their experience to be made clear as the light. We know them to be the burden-bearers in the world of Souls, those in whom the Cross has found its Passion, the afflicted ones within the kingdom of Satan, Souls who find the life and the interpretations of life upon the outermost spheres so out of harmony with the innermost vision, so far removed from the life of the Love Triumphant which is of God, and abides where God is. To them would we say, "*Fear not, little ones : it is the good pleasure of the Father to give you the kingdom.*" Cry on for the coming of the Vision. Yearn still more deeply for the Divine appearing. The night of your Soul-travail passeth, for the morning is at hand. Behold the break of Day ! The uplands are already radiant with the glory, and soon the threshold of life will be illumined. Look eastwards, for the Divine is the true East, and there the Light breaketh. In the Orient the Star of the Divine Life ariseth, that Life henceforth to be realized by you and known as the Christhood. We behold you "passing through," and we behold you triumphant.

III.

THE SEARCH FOR GOD.

“GOD is in His Heavens, all is well with the world,” is a beautiful truth. The Divine spheres the world. Its planes are encompassed by the invisible hosts of the Lord. The ways of the kingdom of Satan seem to prevail in the world, for the kingdom of the outermost is that which is most sought by men and women in whom the Divine Spirit is not yet awakened ; but the kingdom of Satan is being changed, the powers and principalities within it are being overthrown through the all-encompassing Divine Presence who is working mightily in purifying the elemental world, that there may be accomplished among all Souls and by all Souls “the good pleasure of His will.”

But the truth implied is difficult to realize. It is not to be understood in any sense that would imply the old doctrine of fatalism ; nor is it to be interpreted as indicating the state of the Stoic as that which the Soul must seek. For the doctrine of fatalism in its modern exposition is a denial of the very nature and constitution of the Soul, and it is a repudiation of the history of the Soul upon this Planet, not to speak of the history of the Planet itself. God is in His Heavens, but it has not always been right with the world. Had it been so, the transcendent mission of the Master would not have been required, the Manifestation through Him would not have been necessary, and the tragic Sin-offering would never have had to be offered and its burden borne. If the world had always been right the history written by the Human Races would surely have been very different. The very thought of Redemption and all that is implied in it is the negation of such a statement. A poetic sentiment which may also be prophetic in a marked degree, must not be taken for the reality. The world has passed through great cycles of Soul-travail which was no part of the Divine scheme ; and the untold cycles of ages of great pain, sorrow and anguish testify to such an experi-

ence for the Soul as could not be harmonized with the doctrine of perfect love. Trial does not mean evil nor the presence of evil. To teach endurance it is not surely essential to impose burdens which become grievous and overwhelming. Is it essential to the understanding and appreciation of good that sin should abound? Is it possible to know sin without first having in some measure known the perfect good? A child may err, but not sin. When sin comes into the life, it is through choosing to do the evil rather than the good. Is there no pure and unalloyed joy without having passed through the deeps of sorrow? Reflection should show that these things are not in harmony with the Divine Love.

THE TRAVAIL OF THE SOUL.

The pain and sorrow, the suffering and anguish of the Soul in its endeavour to reach unto the Divine, are not the result of the purpose of the Great Father, but the outcome of the changed elemental kingdom. The æonial travail of the Soul in its search for the long-lost Divine Vision, is the history of its striving to rise out of the elemental world into the Angelic Heavens. And of that travail we have an indication in these words—*“Behold, I go forward, but there He is not; and backward, but I can not perceive Him: on the left hand where He doth work, He hideth Himself from me; and on the right hand He so turneth me that my eyes cannot behold Him.”*

In these words there is a wealth of Soul history. It is an acknowledgment of profound experiences and galling disappointments. Its pathos is great, for it looks as if the Soul sought in vain for the Divine Vision. Indeed it would appear on the surface of things as if the Eternal and ever-blessed One played with the travailing Soul. But that is not true; indeed it could not be true. For the Divine Love is ever compassionate, and the Divine goodness unfailing. The Eternal One does not hide Himself purposely from the truly earnest Soul, but rather aids the Soul by means of beautiful ministry to come unto the vision even in its fulness. Yet is it quite true that many Souls pass through the great tribulation

contained in the monogram. We may say without hesitation that all those who were of the most ancient Christhood, and who were known in religious history as the Sons of God, have gone down into these profound experiences. Let the reader who can enter into the teachings we have given concerning the Soul with a degree of genuine sympathy, turn to his or her own experience and read it in the light of what we have now to say, and there will dawn upon the mind the wonderful vision of the Divine goodness, and the interpretation of life's mysterious experiences. The future will be lit up from the Divine, and the past all be made clear. The ways of the Divine Love will all be justified, and the intense sorrow and anguish of the Soul find its true meaning.

THE DIVINE THRUSTING ON.

"Behold, I go forward, but there He is not." The whole history of the Soul since it became a victim of the changed elemental world known as the kingdom of Satan or the Angel of the outermost, has been marked by experiences which could only be expressed correctly as a Divine thrusting forward of the Soul. The Divine in us must ever seek the overshadowing Divine realization; had it not been so in past cycles, the Soul would never have found its way out of the labyrinthian conditions which prevailed. And the forward movements of the Soul are from the Divine, though few Souls have yet risen into the state of realization in which all things are clearly beheld and their inner significances understood. To the soul in earnest search for the Divine Presence, for the discovery of the place where He abideth, for the consciousness that He is ready to hear the cry of anguish and respond unto it with the Divine healing, for such a restoration of the life as will justify its choice of the Divine way and enable it to be clothed again in garments of love and be even as the vine bearing much fruit of the highest spiritual order, every forward and upward impulse means much. It leads nearer the goal, though it often also leads to deeper sorrow and anguish. The path narrows as the Soul presses forward and ascends,

and not infrequently it becomes more and more difficult to tread. The summit of the mountain holds the much-desired vision, but it must be reached ere the vision can be beheld. Until the height is scaled the altitude cannot be realized, and so the Soul wonders whether it will ever reach it to find Him. In the immediate vision He is not apparent; the Soul beholds Him not though He is near. The new experiences have not yet brought with them the feeling of His Presence and the consciousness of His Love, and the Soul naturally thinks that He is not in these. The Soul has bounded forward full of a great hope that its innermost yearnings would find realization, only to be filled with the most galling disappointments, perhaps to find itself more bruised and broken for the endeavour. And so it pauses to cry out yet more intensely for the vision which alone can satisfy and heal it. The forward and upward movement appears in the light of a great failure since the Divine is not yet discerned in it. In such an hour the Soul cannot see that the Divine Vision awaits it and that it is its own ancient heritage. It forgets that the Divine Countenance is ever towards it, even as the glory of the Sun is towards the Earth, and that the obscuration is caused by the density of the atmosphere within us.

A VISTA OF THE PAST.

When the experiences in life are filled with inexplicable mystery for the Soul, it is driven by the very conditions to question the Divine Goodness. The disappointments which come with the new experiences lead the Soul to look upon all that it has gone through as a history from which the Divine Love has been absent. What the forward impulse does not bring cannot be discerned in the backward look. The glorious vision of the Divine Presence so eagerly sought and hoped for in the upward movement, but which fails to become a realization, is not likely to be beheld in the vista of the past which breaks upon the Soul. Who perceives the Divine Vision in their past history, when that history has been a travail burdened with the most intense Soul pain, the most poignant

sorrow, the deepest anguish of the Spirit? When the life is overwhelmed so that the whole being cries out in sore anguish for the healing of the Divine Love, the wonderful vision cannot be beheld in the history that is being written. The tears, even though unshed, are too hot and blinding, the distress is too real and great, the disappointments are too keen and painful, for the Soul to behold the inner meaning of the travail and recognise the Countenance of the Divine Love radiant with compassion and benign with healing.

Thus has it been with us in our "passing through." Thus is it with all in their "passing through." The future and the past have both seemed barren in the hour of our dire extremity. The forward impulse and upward direction seemed to utterly fail in their promise of the blessed realization, and the look backward gave us no comfort; but when the Soul rose up out from the obscuring conditions of the elemental world, its triumph came, for the vision broke in splendour before us and behind us. The Heavens were all clear, and the radiations touched and hallowed all the way we had come. And in that blessed Vision there was and is fulfilment of our deepest desire. So hope on, travelling Soul; still trust, ye burdened and weary ones; for though ye cannot now see the vision showing through and in the past of your travelling, it has been and still is there awaiting discovery by you by and bye. Behold, you go forward, and He appeareth not to be there; and upward, but the vision cometh not as you climb. But there is a radiant point overhead unto which you are ascending, and the forward impulse is a veritable Divine thrusting on. And though the look back over the lower reaches of experience may not bring to you any distinct vision of the Divine Presence or the mighty working of the Eternal Love, yet fear not and faint not in the way, for be assured that had *He* not been there too, the present Divine impulse would never have been awakened within you. The present presupposes the past. The glorious outburst of life in the new Spring could not be but for the unseen working of Divine potencies even throughout the dreary days.

The new garments of nature speak of the accumulation of power and the thrusting forth of new life as the result of the Divine Presence in nature. The forward and upward movement is the sure testimony that *He* has been with you through the Winter of your experience, preserving your life amid the destroying conditions around you, and working towards this hour when the new impulse could be given you, so that all the powers within you could be quickened and enabled to make manifest new life in the deeper experiences implied in the earnest quest for the vision of the Divine Love, and that thus you might be prepared to enter into the blessedness of that vision in fulness of realization.

A PROFOUND MYSTERY.

In the Soul's travail, deep followeth deep. Passing through one deep experience but calleth the Soul unto another. In obedience unto the Divine impulse the Soul passeth from one station unto another. "Deep calleth unto Deep" as the mystery of life grows upon the Soul, and the Divine Consciousness within the Soul becomes more and more intense. The discovery is made that the Divine Love is working through the experience, but how and unto what end is not so clear. Within the mystery He hideth Himself. It is on the *left hand* where He is discovered working; and where may that be but within the love-principle, the side of the affections, the love-nature, functions and experiences? He worketh upon and through the love-principle. The heart is tried. Its love is tested. Its ways are purified. For it great things are accomplished by the Divine working. The kingdom of Satan has oppressed it. The love-principle has been enslaved by the elemental world. Its polarity has been affected so greatly as to cause the direction of life to be changed. It has pointed its pole outward instead of inward, and downwards in place of upwards, as the result of the influences of the changed kingdom of Satan. The heart has sought for the highest fulfilment of its love in the elemental world in personal and local realizations. It has been led to attach undue value

to the objective life. It has been attracted to and held by the magnetic power of the objective world. Its beautiful powers have flowed out to meet the demands made upon them within the kingdom of Satan, and thus the Soul's magnetic stream has had imposed upon it a use which was never meant, and which has brought into the life unspeakable darkness, pain and anguish. The bondage of the love-principle has been the cause of many of the dire experiences through which the Soul has passed, and the awful history which nations and peoples have written with the life-blood of the race. The attitude of nation to nation still reveals this sad truth, and the jealousy of race towards race confirms it. The actions of men and women toward one another are striking commentaries upon that past. The degradation of the love-principle, the wrong uses unto which it has been put, the narrow scope assigned to its functions, the personal and worldly purposes which have been made its objective, the sensuous ambitions which have been presented to its vision as the highest fulfilment of its functions, are all testimonies to the triumph of the kingdom of Satan or elemental world.

To understand this fully is also to understand how it is that the Divine worketh upon "the left hand." For the love-principle must be purified ere the Divine Vision can be entered into. It must be redeemed from all that is of the lower or outer self before it can be crowned with the glory of the Divine Life. The personal feeling must give place to the spiritual, the local to the universal, the objective purpose to the inward realization. All that has weighted it down to the elemental world and so prevented its upwardness, must be laid aside; all the cords of an earthly fashioning with which it has permitted itself to be held fast to the elemental life, must be untied. Its polarity has to be changed through the restoration of equilibrium. Its magnetic pole must point to the Heavens and no longer be held captive by the magnetism of the elemental world; for its inherent magnetism is Divine, and its true equilibrium is found only in the Divine Love. And all the profound and painful experi-

ences through which earnest Souls are now passing, contain this glorious, if yet hidden, meaning. They are the testimony to the Divine Presence in the history of the Soul as it searches for the vision which it lost in the ages of "the fall," and "passes through" in its way towards the realization once more. And in this light our readers may interpret many of their own most profound and most mysterious experiences, finding meanings in them they wot not of heretofore, and beautiful encouragement to continue their upward climb, in the full assurance that their love will at last triumph over every earthly or elemental power, and that they will ere long reach those altitudes where their radiant-point is, and where the Divine Vision will be beheld in glorious fulness, and the Divine Presence sublimely realized.

UPWARD, STILL UPWARD !

But there are yet other experiences through which we pass in our travail, and without which the monogram would be incomplete. As Deep calleth unto Deep, so Height calleth unto Height. The Soul is led from state to state. The Divine Love worketh upon "the left hand" in purifying the love-principle, though the vision of the Divine Presence is hidden within the mystery ; but on "the right hand" the life is so affected as to be turned round. The right hand is the symbol of power as the left is the symbol of love. To be exalted to the right hand of God is to be endowed with attributes whose nature is Divine. To attain unto the Divine Vision with the consciousness of the Divine Presence, is to have acquired the attributes essential to such a blessed spiritual state. And to pass through the experience expressed in the terms, "On the right hand He turneth me," is to become conscious that all our powers are being influenced from the Divine and changed in their direction. The new impulse makes great demands upon us. The onward thrusting of the Soul from the Divine makes itself felt in the new outlook both past and future, and the new experiences through the love-principle and the attributes of life. The soul must so seek the Divine Vision that life's

attributes will proceed from, and find their fulness and glory in, the realization of the Divine Love through the purification of the love-principle.

HOW WE ARE DRAWN UPWARD.

But such a work is not accomplished in us without great labour, and the labour gives rise to pain. We are not easily turned into the perfect way, even though we most earnestly desire the Divine vision. Attributes which for untold ages have been attracted to the outer kingdom and have long been under the dominion of Satan, do not readily respond unto the magnetism of the highest. To turn us about is a process of undoing, a loosening of the cords by which our powers have been bound to the elemental, and a strengthening of them towards the Divine. So, as we rise, the detachment becomes more and more complete. As we ascend from state to state our powers are all weakened in the way which is of the world-spirit, and established towards the Divine. The work is within us and upon us, but the movement is upward, still upward. And it is a work that implies pain, and sorrow, and even anguish. Our deep-seated attachments to the things of the objective life are not easily loosened. The things of sense are our Maya. The magnetic attraction has to be resisted and overcome, and that means struggle in the world. The Divine Love turns us round that our attributes and powers may respond to the magnetism of the Divine Kingdom, but we feel for many days the effect of the attraction of the kingdom of Satan. And in those days whilst the stress of conflict is within us and our powers are seeking truer outlets for their service, it is not easy to realize the Divine Presence with us and the goodness of the Divine Love towards us. We are turned quite round about and we cannot behold Him. Our attributes are detached from their earth-anchorage, and we know that they are feeling and responding to the magnetism which is of the Soul and God; but yet the vision cometh not. We have expected, but our expectations have not found realization. We have gone forward, we have looked backward, we have

felt that He was working upon our left hand, we have beheld how He turned our whole life round so that our attributes sought His service only ; yet the vision so longed for, so prayed for, has not broken upon us, and we find the whole process by which we are brought back to Him most discouraging.

It is thus the mind worketh in us all, for all in some degree pass through these experiences. Our readers will understand. Many of you are passing through these very experiences now. The new impulse, the backward vista, the consciousness of change in the direction of life, of its affections, its loves, its purposes and its service, are great upon you. The forward and upward movement of your spirit, the strange mysteriousness of all your past, the painful process, so conscious within you, of the purification of the love-principle, you now find crowned with such a turning round of your whole life that you feel perplexed as to its meaning. The change going on within you has to be realized to be understood, it is so difficult to express and explain. But it is real, very real to you. Why does not the vision come ? How is it *He* hideth Himself ? Why is it He cannot be beheld ? These are questions you ask yourself. Life's mystery has only deepened for you as the new consciousness has become more intense. You must go forward, you feel that you cannot now do otherwise ; you must ascend, for the new impulse is strong within you ; but you wonder when the point will be reached at which the Divine Vision may be entered into as a most blessed realization.

So was it with us. We too cried out as one calling through the darkness for the light to break. You are nearing the summit. The vision is coming. *He* will soon unveil His countenance that the Radiance may flood the Soul. Behold, He is near !

IV.

THE BLESSED REALIZATION.

THERE is something divinely sublime in the inherent confidence of the Soul in the Divine Goodness. In the day when the life is overwhelmed, the Soul does cry out in very amazement at what appears to be unnecessary pain and sorrow, and at such times a sense of the injustice of it all may be felt. Yet notwithstanding this, there is within the Soul that which brings back again its beautiful trust in the Divine Love and confidence in the ways of the Divine Wisdom. The cry of the Soul in the hour of its intense longing for light upon the way and the restoration of its powers, "O that I knew where I might find Him," and which becomes more pathetic in the cry, "He hideth Himself from me so that I cannot behold Him," at last issues in the beautiful child-like trust and assurance expressed in these terms, "But *He* knoweth the way of my going; and when He hath purified me, I shall come forth as gold refined."

Those Souls who once knew the blessed realization of the Divine Love, and in whom the Holy Presence has been intensely felt, never have altogether lost the influence which that experience brought with it. However overwhelming the influences of an elemental nature may have been, however much they may have been afflicted within the kingdom of Satan and oppressed by the dominion of its principalities and powers, however long their captivity to these potencies may have lasted, there was always within those Souls a latent consciousness of the past, and a sense of trust born from it. And it was this very remarkable attribute which revealed itself through those Souls in all the historic ages in their affirmation of the Divine Goodness, even when all the conditions of life were a contradiction of any such experience. It is an attribute which has always distinguished the real Saints; for the Saints were and are those very Souls who have known the Divine consciousness and have passed through the anguish born from the sense of its loss. They are

those Souls who have known the gloriousness of the vision upon the heights, and the awful despair born from the darkness of the depths, and whose cries from the depths have resounded throughout all truly sacred literature. These Souls are those who pass through "the great tribulation;" for the tribulation is the outcome of the unspeakable sufferings imposed upon them within the kingdom of Satan or elemental world, and the consequent anguish as the Divine Consciousness within them awakens and grows more and more intense.

THE DIVINE ALCHEMIST.

"*He knoweth the way of my going ; and when He hath tried me I shall come forth as gold refined.*" The Eternal One knows. Our times are in His hand. There is nothing hidden from His knowledge. He knoweth our going down ("down sitting") and the way of our rising up. He understandeth our desires from afar off, even when we are in the outermost parts. He searcheth us out and trieth the reins of our Spirit in order to eliminate from us every evil thing. He is the true alchemist. He knows pure gold from base metal. And so when He findeth the gold amid what is base He casteth it into the fire in order to separate from it every element that would make the gold impure. His crucible always perfects the elements of life. If it be heated to the seven-fold intensity, it is that the gold may be the purer. Without beautiful and sublime purpose He never works. There is a glorious end to all that He doeth. The Soul who has "passed through" knows how wonderfully and graciously He worketh. That Soul is able to look into the crucible fearlessly ; and he seeth one like unto the Son of God walking amid its fires. He understands what it all means, for he has passed that way. He knows, for he has once more recovered the consciousness of the Holy Presence, and beheld the sublime vision. He has climbed the steep ascent from the depths and traversed the difficult way, crying out as he trod the rugged path for the Divine Vision, and wondering why it could not be found. He has passed through the furnace in all its degrees of

heat, and known the awful anguish of the most intense pain born of the consciousness of all the past. That Soul has known the joy of the Sons of God, and the tragic burdens borne within the kingdom of Satan. The great tribulation has been His ; and in the passing through, the crucible has been heated to the most intense degree. But the fire destroyed not, it only purified ; and the elements of life have all been made fitter for the Divine use. The way that Soul trod was crowded with mysterious events. Deep called unto Deep as the process went on. "Eli ! Eli ! Lama Sabachthani !" that Soul has known in the day of the great trial when the emissaries of Satan were everywhere about him, and the anguish resulting from their work became more than the Soul could bear.

It is a blessed thought and one fraught with great blessing, that "He knoweth the way" of your going. Were it not so, you could not be ministered unto from the Heavens. You could not be helped amid your sorrow nor your tears wiped away. But for His knowing the way of your going and preceding you, the difficult way could not be trod, the rugged path could not be ascended, the heights could not be gained nor the transcendent vision arrived at. But He goeth before you that He may bring you to the place of His abiding, where the light shines in full splendour and the Divine radiance is glorious. And when the trials are so great that they seem to be a contradiction of His goodness, and the pain, sorrow and anguish are so intense that their poignancy makes you cry out as one amid the fires of purification, do not forget that He is with you in your passing through, that amidst the fire there walks with you one like unto the Son of God. And remember also, that though the pain may be great, the fire does not destroy *you* ; for it is a flame that encompasses the tree of life without consuming it away. The fire or flame of the Divine Love destroys not ; but it changes the elements, accomplishes perfect purification, and makes the Soul truly Divine in its realizations.

Such is the way unto the blessed realization. And the realization is transcendently wonderful.

V.

THE DIVINE VISION RECOVERED.

THAT which the Soul seeks is no vain thing, but a most beautiful and blessed experience. The Divine Vision is one of the most tangible realities to the Soul unto whom it is vouchsafed. Men and women who have never known the experience which comes into the Soul with the vision may think and speak of it as a vain dream of the imagination, a thought born in the childhood of the race, having no substantiality. These men and women do not understand the inner meaning of the ancient myths, and so view them also as imaginary stories, dream-visions of a child-consciousness. To speak to them of the reality of the Divine Vision is to speak in an unknown tongue, for they understand not so great and profound a mystery of the Soul in its relationship to the ever blessed and Eternal One. To the child-Soul the mystery of life is incomprehensible. At first the Soul can only apprehend in part, and that even in varying degrees, and then only through the world of objective vision. All reality is without in the judgment of the child-Soul, even as it is for the child-mind to whom the objective world is the only real world. Their realizations are all in the phenomenal world. They have not attained to the crown of manhood and womanhood when all realities are found to be inward, and the Soul must seek for their interpretation in the uplands of the Spiritual World. They have yet to pass through the necessary spiritual experiences by which the Soul is built up into the life known as the fulness of the stature of manhood in Christ. For the Soul, as it grows and unfolds, has to traverse a land which it has not traversed heretofore; and until it has traversed that way and reached the life of the Spirit and "the promised land," it can have no memories of any glorious state which was once known to it, such as are implied in the realization of the Divine Vision. And in this does such a Soul differ from that one who once was

in "the promised land" long ages ago, living the life of the Spirit amid conditions in which evil had no part, and when no bitter sorrow and anguish had to be endured along the way which led to the blessed Realization. For in the Soul who once knew the glorious vision there may still be found latent memories of the historic past, dim visions of a splendour once known unto it, when the perfect realization of the Divine Love was its heritage, and the Divine Vision the crown of its endeavour.

THE VISION AN INTENSE EXPERIENCE.

The reality of the Divine Vision must come by experience. It is not an experience to be understood until realization comes. But when once it has been realized it is also understood; and should it be lost again, there can be no true rest until found. The cry for the Wings of the Dove or Spirit to soar away to the place of rest is the Soul's prayer for power to rise up into the spiritual state whence the Divine Love draws us on unto the beholding, amid the most blessed realizations, of the sublime vision of the Adonai whose throne is within the Sanctuary and around whose seat the rainbow formed by Elohim is seen, even the Seven Spirits of God. That is the vision that the Soul lost long ages past, and which is now being recovered by all those who once beheld it. And the recovery is within the Soul's own Sanctuary. The Soul has been taught to look for the vision of the Divine everywhere but within its own spiritual system, in the very centre of the being. Yet is it there that the throne is found with one like unto the Son of the Highest sitting and reigning. It is there, when the inward life is perfected and the outward life equilibrated, that the rainbow is beheld around the throne, that rainbow which is built out of the Divine essences and is the expression within the Soul of the sevenfold power of the Spirit.

That is the culmination of all the visions to which our experience points. It is the Blessed Divine Presence felt, heard and seen. And this glorious state is reached by means of the way we have to take when we begin

to earnestly seek for the Divine Presence. It is not easy to tread ; it is full of sad experiences ; disappointments mark the way ; pain and sorrow and anguish are found in it ; but the issues are glorious, the experiences blessed, the visions transcendent. And it is to such a consummation that all your experiences are leading you, O weary, sorrowing Soul.

J. TODD FERRIER.

THE UNSEARCHABLE DIVINE.

But Job answered and said,

*How canst thou help me since thou hast no power ?
How canst thou save me by an arm that hath no
strength ?*

*How canst thou counsel who hast no wisdom ?
How hast thou plentiful knowledge who knowest not
His ways ?*

*When thou didst utter words, whose spirit came
forth from thee ?*

*Things that are without life come not forth from
the living waters ; the hells are without covering,
and they lead to destruction.*

*But He withdraweth the curtains around His
throne ; He revealeth Himself in the Cloud.*

*Before His Presence the Pillars of the Heavens
are bowed down and filled with Awe.*

*With His Spirit He enricheth the Heavens, and
His Wisdom He unveileth unto all who can under-
stand.*

*These are some of His ways, though how little
doth man regard Him !*

THE INNER MEANING
OF THE
FOOD REFORM MOVEMENT.

I.

ITS MESSAGE TO THE AGE.

THE true meaning of the Food Reform Movement is little understood. It is looked upon as something connected wholly with Dietetics and Hygiene, rather than a great Divine Movement towards a purer state and more beautiful realization in life for Humanity. Many regard it as the outcome of the strangest idiosyncracies regarding eating and drinking on the part of men and women whom they cannot but think of as mere cranks and faddists, and never dream that it contains a very real message for our age. Indeed there are many within the Movement who do not recognise any such Divine meaning in it, and who are attached to the Movement solely for health reasons, because they find a non-flesh diet more conducive to a good state of health for them. They care not to think of any higher reasons for their own attitude and position, or to see any deeper significance in the fact that they themselves have had to seek refuge in the movement even for their health's sake.

ONE OF PURIFICATION.

But the Food Reform Movement has a deeper meaning. Its purpose is more profound and transcendent. Its message is not one merely of meats and drinks, but one of individual, social and national redemption. Just as John the Baptist is said to have called his countrymen unto ways of purification with a view to the attainment of the purified life and the coming of the Christhood, so is the new movement which is known on the outer planes as Food Reform a call to the innermost of every man and woman to seek unto the finding of the true life, that life which may be spoken of as Divine. For it is not what it seems on the surface. It is not a mere question

of dietetics or hygiene, but of the very Soul. It is not an outward movement, though its phenomena are upon the objective spheres ; the movement is inner. The forces operative are generated within those spheres which are invisible to the outward vision ; and these are the outcome of potencies which are not of the earth, but of the Heavens. The phenomena observable are manifestations of and testimonies to the presence with us in this age of transcendent powers.

The mission of the Food Reform Movement is, therefore, a great and holy one ; and it is universal, since it is to humanity as a whole. It is ultimately to touch every life. The message which it brings is to lift up men into a true noble manhood, and to adorn women with those graces of goodness, gentleness and pity which we associate with a true womanhood. It is a movement whose beautiful purpose it is to bring into the lives of every one those experiences that are most essential to the realization of such manhood and womanhood, and thus clothe life with those attributes which we would recognise as attributes of the children of Divine Love.

THE MOVING OF THE MULTITUDES.

The more outward manifestations of the movement are those which seem most to impress the multitude. Indeed, so much do the objective results of the inner forces at work appeal to them, that it is only through these results that many of them can be drawn into the movement. There are few who enter into the ranks of the new movement through beholding its inner meaning ; the greater number have been either drawn through its apparent benefits upon the outermost spheres, or have been forced into it through failure in health, and for dietetic reasons. These are they who take the merely dietetic view of the question of diet. Its greatest value lies in better health for the body. To them it is the chief attraction, and by them it is the one thing sought. They have been forced into the movement by the conditions of their own health, and without the consciousness of any Divine thrusting on. They are dietists pure

and simple, and see no beautiful spiritual meaning in their own experiences and the entire movement. Of them it may be said that they are the little children of the movement, knowing nothing beyond the world of objective results, babes and sucklings yet in the light of the profound meanings implied in the great awakening to nobler living which is revealed in the movement, vegetarian without deep principle, without great Divine feeling that it is the true way of life, without the vision of the *significance of all life and its sacredness*. The time has not yet come for them to recognise and enter into the higher motives of the beautiful movement, though that will also come to them if they persevere in the good way. They are only on the outermost sphere just now ; by and bye they will reach inward to deeper realizations of blessedness which the movement has within it for all who seek unto the uttermost.

II.

ITS ECONOMIC IMPORTANCE.

IN the new movement the question of economics has a place, and from this standpoint it appeals to many. By economics we do not mean the actual cost of living, but rather the far-reaching meaning embodied in the health of the social and national organism. True economics must rise above the question of mere cost to find their application in the realm of the human experience as a whole. Though they have to be applied to the individual state, yet in their outworking the solidarity of the human race must not be overlooked. Whatever may be done for the individual must always have more than the individual purpose. To work to help the one life merely for itself, would be to miss the vision of the unity of all life. The broad outlook will therefore be taken by those who understand the Food Reform Movement in its true meaning, for they will behold in it the great instrument by which the economic conditions of the individual, the society, the nation, and even the Human

Races are to be changed and brought up into such a state as will restore equilibrium to the life and the manifestation of righteousness, compassion and pity unto all lives, human and creature. They will recognise the Movement as the instrument by which the redemption of all the oppressed creatures is to be effected, and their true place in the economy of life upon the Planet restored unto them. They will see in the Movement the means for the re-establishing of all who have been driven from the country to seek their life amid the more populous centres, whilst the land that should have sustained them and others has been permitted to lie fallow. But they will likewise see in it the way to the physical redemption of the individual and so of the nation, through the changed manner of living which the fleshless diet will bring about as one of its blessed fruits ; for they will recognise that the *true* economics of the whole Movement are contained in the nobler condition which will issue. With a perfect diet disease will gradually pass away so as to have no more any place in human experience ; evil will grow less and less until at last its dark shadow is cast no more upon the threshold of life. For the body will be built up of pure elements, and all its cells will be pure. And when all men and women are brought to live upon pure diet, then will the entire social organism be free from the weaknesses and evils by which it is now afflicted, and all the conditions of life will be pure and helpful.

The true economics of the Movement are not therefore to be measured by the relative cost of diet, however important that aspect of it may seem ; nor yet by that most crying wrong of the peasantry being righted through the restoration of the people to the land. They must be measured only by the primary good which will come to the individual and the race in the true upbuilding of the body and, with it, a nobler mind—a good which, when fully realized, will bring into operation such forces as will of themselves effect all the others. For when life is equilibrated in its centre, equilibration will soon come to the whole of life's circumference.

III.

THE HUMANE QUESTION.

THE Humane aspect of the Food Reform Movement is one of the most vital. It does not thus impress all who are in the Movement ; for there are many who have not yet arrived at that position when the vision of the real sacredness of all life breaks upon the mind, and the reason for the truer way in diet is lifted above the mere thought of hygiene or economics. These are unable to recognise the far-reaching importance of the humane question and all it involves for both man and the creature.

But there are others, and we rejoice to know that they are an ever increasing number, who have been drawn into the Movement on humanitarian grounds alone. These are they who are deeply impressed with the awful horrors of the whole traffic in the lives of the creatures, who behold the unspeakable tragedy of sacrificing the lives of the creatures in order to minister unto false desires, the result of ages of wrong living on the part of the whole of the Western World. These are the men and women who are moved with such boundless compassion towards all life that the very thought of taking the life of a creature for any purpose whatsoever, or of imposing any suffering upon a creature even in the name of an enlightened science, fills them with a deep sense of the wrong done to the creatures, and constrains them to protest with all their being against the iniquity. They do not doubt the dietetic position regarding the value of the fleshless diet, though they may not understand food values. They do not under-value the economic aspects of the Movement, but recognise the importance of them, though they may not feel it to be the work which they are specially called to take up. Wherein they differ from those who take merely the dietetic and economic view is, that in their vision of the Movement they transcend these lower positions through having arrived at a fuller consciousness of *the oneness of all life*. These men and women see the unity of life in the great scheme of the Divine Love.

Though they may not have arrived at that yet fuller consciousness in which the real nature of the creatures becomes known to them, and the knowledge of who and what the creatures are breaks upon the vision ; yet do they feel that the creatures are not what they seem, nor what the commercial and social world has considered them to be. They have a consciousness of a relationship sustained by humanity to the creatures, which, whilst it has not yet sufficiently unfolded to bring unto them the larger and more perfect vision, is nevertheless very real, and finds expression in their beautiful devotion to the cause of the deliverance of the creatures.

LEADING TO VAST ISSUES.

For both creatures and humanity the Humane aspect of the Movement is pregnant with vast issues. Through its recognition universally, and the adoption of its beautiful spirit by all men and women, can the deliverance of the creatures from their most cruel bondage come. And only through that deliverance will humanity as a whole again find the manifestation of the Divine nature which is latent in every one. For until men and women overcome the unspeakable wrong which has been done to the creatures, until the evil is banished from the human kingdom, until men and women manifest universal compassion and pity, the full upward movement of the Human Races cannot be accomplished.

The inner meaning of the Food Reform Movement has, therefore, an ascending scale. In it we pass from height to height, and from wider to yet wider vision. We may behold new meanings at every ascending step. Dietetic through which the body is more truly and purely nourished. Hygienic through which the laws of health are brought to the knowledge of all. Economic by means of which the whole social organism is to be uplifted and the national life purified from many of the evil and unrighteous things which now prevail. These are to be crowned with the true Humanitarian, the aspect that embraces not only the human kingdom, but also the whole of the creature kingdom. And this latter aspect of the Movement gives

to all the others the dignity which they much require to save them from becoming merely physical and political questions to be accepted or rejected according to the bias of the individual. It sheds grace upon them all and gives to their meaning a new glory. It takes away their apparently narrow and selfish applications, whilst it imparts to them a Divine significance.

IV.

THE INNERMOST MEANING.

BUT all we have heretofore dealt with is transcended by the innermost meaning of the Movement, which is also its first and last. Within it there is Alpha and Omega in manifestation. The Divine Wisdom may be discovered in its origin; and the Divine Love, which is the moving power within it, will be discerned in its glorious consummation. The glory of it will be enhanced, and the grace which has been bestowed to accomplish it will be understood in a new light. For the Food Reform Movement is essentially religious, though it is not ecclesiastical in its nature. It is religious in the sense that it is spiritual. Though its manifestations are outward, yet its work is inward. It is of the spiritual nature of man and belongs to the kingdom of the Soul. Of God is it born; the highest culture of the spiritual nature it has for its object. It is a part, and a most essential part, of the process by which humanity is to be redeemed unto the perfect way of life. It is of the very nature of the Redemption of the Race. There can be no real redemption for any one but by means of purity. There can be no purity whilst the flesh of creatures is partaken of and inhumanity towards the creatures is practised. It is the accomplishment by the potencies of the Heavens of that redemptive state in which all the creatures are to share; for when the Redemption of man is fully realized, the conditions of life will all be changed. The prophetic visions will have found fulfilment, and the Soul's dream

will have grown into a blessed realization. No more shall evil blight the life, nor sin come nigh the Soul's dwelling-place; for throughout the land there shall be the goodness of love, and in the kingdoms of the world peace shall reign. And thus shall the world's great hope come into fruition, man be at last crowned with the glory of perfected life, and the whole world be once more the scene of the most beautiful and blessed ministry unto all Souls and all creatures.

To such a glorious consummation does the inner meaning of the Food Reform Movement point the way.

J. TODD FERRIER.

ANSWERS TO CORRESPONDENTS.

J. McR.—1. *Is the surface of our Earth concave, and are we dwelling on the inside crust of a hollow sphere?*

The Earth is a Sphere. It is concave, and it is also convex. It is not a solid globe, and it would not be correct to speak of its interior as hollow. To behold the interior spheres of the Planet is to understand how the Planet is not what it seems. At present we are *not* on the inside of the outer crust, otherwise our heavenward view would not be what it now is. But the idea of having dwelt on the inside is significant, and is another sign of the Soul's recovery in these days of its ancient past. For the outermost sphere of the Planet known as the first plane was concave, and children of the Planet dwelt upon it. Those upon that plane looked towards the centre of the Planet, because the system was then perfect, and the Planet full of inherent light. In our preceding volumes many references to this view of the Planet's past history will be found.

2. *Is the blue sky we look on simply the magnetic plane of the Planet on which is reflected the Sun, Moon and Stars, these being without, whilst their rays penetrate our Earth and cast their reflections on the magnetic plane and distribute light for us on the physical plane?*

The magnetic plane now is what we look upon and speak of as the azure sky, and all the points of light reflected within it, whether Planets or Stars, are the result of the magnetic influence of these upon the plane. It is spherical, and encompasses the Planet. It contains the atmosphere, and varies in its reflective power according to its density or purity.

The original magnetic plane was different in nature and function. It reflected the Divine Glory of the Planet also. But in the catastrophe that overtook the planes of the Planet that beautiful and wonderful plane was destroyed. The present magnetic plane is *the third* which had to be provided for the Planet so as to enable her to retain her place in the system of Sol as the generator of Human Souls.



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THE BOUNDLESS COMPASSION.

O Love Eternal, how boundless is Thine encompassing of Souls ! How immeasurable is the fulness of Life that is ours with Thy coming unto us !

Thou art the resurrection unto Life.

The Soul that is dead, Thou quickenest. Thou dost make it to come forth from the grave and live in Thee.

At Thine approach the powers of death fear ; Thy voice maketh them to tremble and bow down.

At thy command they flee away, and the bonds are broken with which they bound the Soul.

When Thou speakest, the darkness of the grave fleeth ; no more is the victory with Sheol, for Thou reignest.

The stricken one arises into new life ; the impoverished one finds her riches in Thee.

The tears of the sorrowful ones are wiped away ; their deep grief giveth place to the Joy of Thy coming.

For Thou bringest the gladness of new hope, and dost fill us with the music of Thy Heavens.

The Angelic Songs become our portion, and our delight is in Thee ;

For from Thee floweth the Holy Breath, the giver of the Songs of Life.

THE RAISING OF LAZARUS.

I.

A STORY CONCERNING THE SOUL.

THE story of Lazarus is full of beautiful meaning. It is often dwelt upon in times of sorrow, because it does seem at once to reveal the depth of the Christ-love and the greatness of the Christ-power within the Master. It seems to speak right to the heart concerning the Divine Compassion. Could there be a picture drawn more fully illustrating or showing forth the Divine Love in its tender solicitude for others, more full of thoughtfulness for human grief and loss? Could a picture more effectively show how the Divine sorrows with all His children, and what the Divine grief really means? Is there not a wealth of Divine Love revealed in that part of the story which speaks of the Master having been so troubled in His Spirit as to have unutterable groanings as He laboured to restore the loss and banish the sorrow?

The story is magnetic. There is a power of attraction in it that would be difficult for any one to define. It fascinates the imagination, and carries the reader into an atmosphere where the experiences are sorrowful and mysterious. It is the record of a miracle of grace, though the miracle was not of the order described in the story; for it was of the Soul, and because it was so it holds the reader and fills his Soul with wonder. The secret of its power does not lie in any outward phenomena, but in the Divine Breath that breathes through it, the Spiritual quality of the miracle, and the Divine-Human revelation that lights up the story, transforming the incidents into histories of the Soul rather than of the body, an inward Divine working for the accomplishment of a great work for the the Soul by which *its sickness will not be unto death, but for the glory of God.*

The main incidents in the story were facts, but they were facts upon the spiritual plane. They were not

material events, but experiences wholly spiritual. For the story is not to be understood literally. It was originally an allegory which was told by the Master concerning the most profound experiences of the Soul. From the wonder-working Christ to the greatly afflicted Lazarus, we have the vision of experiences transcendent and sorrowful. The disciples share in both, for the Soul's attributes have known the transcendent life also; but Mary and Martha are the chief mourners, for they feel the loss most intensely; it has come most nearly to them. For the Soul feels with great intensity any serious sickness that may overtake it, and the impoverished conditions of life which follow. For Mary, Martha and Lazarus are representative states of the Soul, and reveal certain experiences which have overtaken it during its history upon this Planet. The Home at Bethany which contained them all also contained a wealth of beautiful spiritual things. It was a Home in which the Christ is said to have been greatly loved, and where there existed that beautiful spiritual intimacy expressed by the terms "The Fellowship of Christ." It was a Home to which the Christ frequently went, and within which it is said Mary and Martha entertained Him and His disciples. It was the Home wherein the Christ was anointed by Mary with the most costly spikenard, a use unto which Iscariot said it should not have been put, but which the Christ said was a gospel revelation to be told in due time to all the world, a manifestation of the sublimest love, a deed of the most sacred order and containing the most profound meaning.

When we have interpreted the allegory it will be seen that the events embodied in it were not related to an ordinary and frequent illness and death of the body, and a marvellous resuscitation from an earthly grave, but to experiences much more sorrowful and more wonderful—more sorrowful as regards the sickness and death, more wonderful as a resurrection.

II.

THE HOME AT BETHANY.

THE stories associated with the Home at Bethany have in them a charm which is all their own. They, in a remarkable degree, differ in this respect from many of the other stories which are recorded in the four Gospels. Even the strong personal note and the setting in which they are now found, and which, to most readers, hide the mystic meanings of them, fail to prevent that indefinable something by which the reader is drawn to them, from exercising its beautiful spiritual influence upon the mind. Now and again the terms made use of cause rays of light to penetrate the material covering, and reveal the World Transcendent and the Life Immortal as lying behind them. Even the strong personal note is changed at such times, and we find ourselves face to face with the world of the Soul. And when the reader is able to lose sight of the personal element introduced into the stories and to penetrate the outer covering, there opens out to the vision of the Soul that World Transcendent whose realizations are most glorious, and that Life Immortal whose fellowship is found with the Highest. The whole group of figures in the stories are transfigured, and the scenes illumined with a glory which is at once impersonal and unearthly, is indeed of the Soul and from the Divine. The very names are significant, and they tell in their own way the nature of the histories represented by them.

THE SIGNIFICANCE OF TERMS.

The term Bethany, which in Biblical Dictionaries is transcribed as meaning The House of Dates, had a most beautiful signification. It indicated that the Soul had reached a stage in its spiritual evolution when the consciousness of Christhood could be entered into. Bethany was, therefore, the House or state of the Divine Consciousness within the Soul, and in that sublime sense was

the House of Christhood. And the Home at Bethany where the Christ was ever made welcome, and where there existed the most beautiful of heavenly fellowships, was the Soul in a state of Christhood in its consciousness, and consequently in its love and fellowship. The very term thus gives to the Home the most sacred meaning. It explains how it was that its fellowship was so wonderful, and why it happened that Mary sat at the feet of the Christ. It implies the reason for the great love made manifest in the Home towards the Christ, and the great confidence which the members of the Home had in Him. For when the Soul has once known the consciousness of that wonderful state which we speak of as Christhood, it for ever after knows that only in and through the Christ can the Life Eternal and Immortal be regained, that through the Divine ministry of Christhood alone will death to the Soul be banished and made impossible, and that in Christhood only can there be found the true resurrection life through the raising of the Soul from the grave of matter wherein it has been buried.

NAMES RICH IN MEANING.

But the term Bethany was not all. It was the state of Divine consciousness for the Soul, the House of the most heavenly fellowship; but it was also the home of Mary and Martha. And who was Mary but the Soul itself? For Mary means the Soul. But it likewise means the Soul who has arrived at the Divine consciousness, and whose home or abiding-place is, therefore, at Bethany. And who was Martha the sister of Mary, whose service to the Christ was so beautiful if somewhat too anxious? Was she not also the Soul in its outward look and action, just as Mary was the Soul in its inward and contemplative mode? Were not these two of one Soul-system, members of one another, the complementary modes?

In the Soul-system wherein the Christhood consciousness has been attained, the Soul is more than a single unit, though its beautiful system is a unity. It is more than one-fold, though its manifold life is one. It is

expressed by the term *thirteen* in relation to its attainments, and by the sacred term *seven* in relation to its nature. In that state it is never alone. This is a profound mystery which the Soul can understand only through entering into the Divine consciousness implied in Christhood. And unto those who have "passed through" and again reached the beautiful consciousness of the Divine indwelling and overshadowing, the knowledge of this mystery will enable them to understand the wonderful inner significance of such spiritual histories as the Home at Bethany. They will understand how the Soul can be one and yet many; how its complex consciousness can be active upon all the kingdoms; how it is the one Soul-system, though it has two modes of manifestation—the inward and the outward, the contemplative and the active; how it is the one Soul, though its number in attainment is thirteen—the number representing the twelve Apostles or Gates of initiation passed through, and all that these have had to teach the Soul on its way upward until they culminated in the Christhood; how the Soul is one in nature though sevenfold in manifestation, having within itself all the elements of Elohim, elements which find their fulness in the realization of the sacred Seven Spirits of God, the Divine Pleroma of such Christhood.

WHO WAS LAZARUS?

But in the Home at Bethany there was another member whose name is mentioned, though only in this connection. Lazarus is introduced into the tableau when the incident of His sickness has to be presented. Though he is only referred to in one other incident, and so is rarely heard of, yet it is evident that he was greatly beloved of the Christ. How full of meaning is that natural and simple expression, "*Lord, he whom Thou lovest is sick.*" Who then could Lazarus be in such a Home? He was said to be the brother of the sisters; he was therefore of the same nature. The name implies the thing that is meant within the Soul-system. He was that element within the system which had been most impoverished, and most required helping. As we unfold the subject this will

become more obvious. For Lazarus means one who is needy, one whose life has been impoverished, one who very specially requires the ministry of the Christ because of the sickness that has overtaken the life. He too is a member of the Divine Soul-system represented by Mary and Martha, one who has known the Christhood and has been and is a beloved friend of the Christ. The term therefore represents a spiritual condition, a condition of great Soul-impoverishment, a condition that can only be described as a spiritual sickness, which, if not healed, will lead to spiritual death.

Such, then, were the elements in the Home at Bethany. The spirit of contemplation and adoration of the Divine was there ; for the Soul knew the blessedness of heavenly fellowship and the glories to be beheld through the Christhood vision. The spirit of devotion and service was there ; for the Soul entered into the joy of that service which is begotten in the heart that is consecrated to the highest, and was so full of devotion to the Christ that it filled the whole vision of life at times to the exclusion of the spirit of contemplation and adoration. But the spirit of impoverishment had also been there, and the awful sickness spoken of *as the fever of life* ; and within the Home the Soul something had sickened until at last spiritual sleep came, and knew the suffering and anguish of spiritual death.

III.

THE SICKNESS OF LAZARUS.

IN writing of this profound Soul history we have wondered whether the inner meaning of this part of the experience should be here given, so few there are who seem to be able to understand what it was that was done by the Christ-Soul when He was said to have taken upon himself our sicknesses and diseases, and to have suffered in this manner all the afflictions with which the children of the Father upon this Planet have been afflicted. And we write once more of that profound mystery only because we are led to do so, and in the assurance that the day has come when the full meaning of the allegory of the raising of Lazarus from the grave is to be given. For the story concerns the Soul who bore the sickness or burden of the Sin-offering even unto the giving up of life itself—that is, all that life in the highest sense means for one who is in a state of Christhood, life in the Divine full of that beautiful consciousness of the Divine Overshadowing and Indwelling present in the Christhood state.

A SILENCE THAT IS REMARKABLE.

The story is only given in the fourth Gospel Record. Though said to be so greatly beloved by the Christ, a remarkable silence concerning Lazarus seems to prevail in the Records. He was not an Apostle, yet was he one of the most intimate of the Lord's friends. He is not amongst those named as belonging to the inner group of disciples; yet is he spoken of as the one whom the Lord specially or greatly loved. And in these apparent omissions, and in that one revelation of what he was to the Divine Lord, we have remarkable evidence of an internal order as to *who* he was, and the nature of the love of the Divine Lord towards him. It is quite true that the inner meaning of the allegory is lost in the material story, and that the Divine purpose and the astounding Soul history implied in it, are lost to the reader because

of its materialization. But though it has been reduced to an account of an outward event in the history of a friend of the blessed Master, and all the terms have been changed into the personal, and the work of Divine Grace into a miracle on the physical plane, yet glints and gleanings of its inner meaning are flashed upon the reader. In some of the Sayings attributed to Mary and the Master we have glimpses of the light of profound things hidden within the veil of the outward circumstances into which the allegory was changed by the writer of the fourth Gospel Record.

"Lord, behold he whom Thou lovest is sick."

"This sickness is not unto death, but for the glory of God."

"Lazarus has fallen asleep, but we go down to awake him."

"Lord, if Thou hadst been here, our brother had not died."

"I am the resurrection unto life, saith the Lord; and he who hath been in Me shall live again, though now he seem dead."

These are Sayings whose meanings are not to be understood by following the ordinary methods of interpretations; Sayings whose depths cannot be sounded except by means of the Divine fathom line. They speak the language of the Soul. The voice of deep waters is to be heard within them. No ordinary outward history can interpret them. Their utterance is of God, and they reveal the potency of the Divine Love. Their message is of the Soul and its great need of that Love. They reveal the Wisdom of the Divine Love, and the mysterious purpose of the strange sickness which is said to have overtaken Lazarus. They make manifest that the illness was not physical, but spiritual, that it was not of the body, but of the Soul. They obviously set forth that in the illness there was grave danger, but that the Divine protection was vouchsafed, so that no ultimate hurt would come to the Soul. Most clearly do they indicate that the sickness was Divinely imposed, and that in the doing of it there was the Divine purpose to be served. Indeed it is affirmed in

unmistakable terms that by means of it the glory of the Father was to be made manifest.

THE MYSTERIOUS SICKNESS.

Surely if anywhere in the Gospel Records we are here confronted by a profound mystery ! Surely here the discerning Soul may get a glimpse of the meaning of the burden of the Sin-offering ! The sickness was not unto ultimate loss to Lazarus, but for the glory of God. Yet the sickness deepened until Lazarus slept as one who was dead. The Soul became more and more afflicted until the consciousness of the Divine Life was withdrawn. The path of the sickness ended in spiritual death. The burden of the world's fever pressed upon the Soul. The fever of human passion in its manifold forms, smote the Soul and bore down the life even unto spiritual death. It laid Him low who had to bear the burden. It was an evil load, and grievous were the sufferings which accompanied it. Who could have imagined from the story found in the fourth Record, that it portrayed the going down of the Soul of the blessed Master into that sickness whose path ends in spiritual death to the Soul ; that it could have indicated the meaning of the Sin-offering, and the distressing conditions which would accompany it ?

Yet such was the meaning of the story told by the blessed Master. To the inner group of the disciples was it spoken as one of the deep Sayings whose meaning would come to them with the coming of the Holy Spirit of Truth, the Paraclete, the Presence of the Divine within the sanctuary of the Soul, the Divine Remembrancer who was to recall to their remembrance the truths enunciated by the Christ. Like other allegories spoken by Him, this one has lain buried beneath the débris which the literalism of the writers of the Gospel Records threw over it. It has remained through all the ages of the Christian Era unknown except as an outward history possessing remarkable spiritual magnetic attraction, a story that has not only appeared to reveal the human element in the love of the Master and his astounding occult power over the

elemental world, but which has also filled the hearts of thousands of men and women with the great hope that their bodies would be raised out of the grave in an incorruptible state, and that such a rising from the dead was the true resurrection life. Its wonderful significance has never been suspected. Those who have been unable to accept the miracle recorded have nevertheless felt its charm, and have in consequence sought to explain away the miraculous element. But the magnetic power of it has lain in the Divine history which it contained ; and to-day it is to be unfolded, and shown to be one of the most remarkable evidences of the reality of the tragic Sin-offering. Nay, it comes in an hour of deepest need for the whole of the Western world when the question of the reality of the Christhood Manifestation is to the front, and many are led, owing to the darkness of the Churches in these things, to the conclusion that the Master never lived, and that the Christhood manifestation never took place. It has been resurrected with the other profound Teachings we have sent forth, to testify to the reality of that appearing ; to confirm the truth and make manifest the nature of the Sin-offering ; to proclaim the awakening once more of the Soul who so impoverished Himself in bearing the burden that He was as Lazarus of Bethany, the calling of Him forth from the grave on the *fourth day*, the unbinding of Him and taking away of the grave-clothes, and His complete restoration to the blessed estate from which He went down when He took upon Himself the fever of the whole world.

That this is the true meaning of the story we will now make obvious by the yet fuller unfoldment of the meaning of some of its details.

IV.

THE SAYING OF THE CHRIST.

"This sickness is not unto death, but for the glory of God." These words contain a world of meaning. That they are fraught with mystery every thinking Soul will readily acknowledge. The mind, as a rule, is directed to the resuscitation of Lazarus as the explanation. The glory of God is supposed to have been very specially made manifest in that resuscitation. It is to be beheld, according to the interpretation given of the story by the Schools, in the triumph of the Master over the elements; the conquest by His Divine power of physical death. A man sickens and dies; he is recalled to life again as a manifestation of power. But there the glory of it all ends. For it is to the like life that the man is resuscitated. He is not raised to a life that will nevermore know death. It is not the Immortal Life which follows the raising from the dead. It is not the introduction to that Soul, and to other Souls, of a new and deathless experience. It is not the beginning of a cycle of higher realizations for the human race. The triumph is only temporary. No great permanent good is accomplished. The glory is circumscribed by the local and personal element, and it fades away, leaving behind it nothing but the story, like a bright exhalation suddenly illumining the sky and as quickly subsiding into the darkness of the night.

All true and good things are for the glory of God, even though they should be personal and local; but when a great Divine work is performed, it is not and cannot be bounded by local and personal purpose. Like the magnetic rays of the Sun, the Divine operation is universal, and is for the good of all. When the glory of the Lord is revealed, it is that *all Souls may behold it* and enter into the blessing which it brings. When the Lord operates for the comfort of His people, it is that

all may know the healing of His love. When He reveals the hidden wisdom of His Love, it is that *all*, in the degree in which they are able to behold it, may be enlightened and enriched.

WHAT THE GLORY OF GOD MEANS.

Thus was it with the remarkable work wrought by means of the sickness of Lazarus. Its purpose was universal. Its objective was the human race. The ultimate glory of it was the redemption of all Souls. It was not a sickness unto ultimate Soul-death, but unto Divine Life. The mystery was of God. It was the secret of the Divine Love and Wisdom. The glory of the Divine Nature was to shine out of it. The glory of the Divine Love was to be shed abroad by means of it. In all that would be ultimately accomplished as the result of it, the glory of the Divine Wisdom was to be revealed in ever-increasing splendour. And in that day, the sublimity of the Divine purpose would fill the thoughts of all men and women; and they would marvel at the Love which conceived so great a work, and the Goodness that accomplished it. The very Heavens were filled with wonder; they were amazed at the stupendous undertaking. It was enquired into by the Angels as to the manner of its accomplishment; the majesty of the Love that could purpose it filled them with awe. As the work was contemplated by them, deep called unto deep; before them the Mystery grew in greatness as it was unveiled. The word went forth that Lazarus had fallen asleep, and they thought that it was well. But when they heard further that it was the sleep of spiritual death, they were filled with grief and dismay; and their love for Lazarus gave vent to its sorrow in the saying, "*Let us also go, that we may die with Him.*" So beautiful was the Angelic Love that it sought to express itself in sharing the burden that had fallen upon the Home at Bethany—the House of the Christhood. For when the awful burden of the Soul had borne it down even unto spiritual death, the whole Heavens were bowed down in sorrow most profound.

THE GLORY MADE MANIFEST.

The glory of God has been made manifest. The sickness was not unto ultimate Soul-death, but for that glory. The Soul of Lazarus had to touch the border-land of *θανατος* (spiritual death) in the work that had to be wrought. But the return has been accomplished. The Soul has been raised from death. The grave wherein He was buried has had to yield again the sacred life which it contained. The voice of the Divine has spoken. Lazarus has been called forth. The glory of the Divine Love has been and is being revealed. The effect of Lazarus' sleep is showing itself. The world's fever is going down. It is less virulent. Its passion is changing. The delirium is less acute. Great are the forces at work for its healing. The whole spiritual system of the Planet is undergoing redemption. The elemental world is being brought into a state of harmony. Low-lying conditions are being so acted upon by the heavenly forces as to be raised. The righteousness of the Divine Love is revealing itself in making straight those ways that were crooked amongst men and women, peoples and nations. The changed elemental world has made it possible for the approach of the Heavens to the outer spheres of the Earth, and the consequent outpouring of the Divine Blessing.

The sleep of Lazarus was for the glory of God ; the new age is the fruit of that sleep.

V.

THE WORK OF DIVINE GRACE.

THERE is much that is deeply pathetic in the lines of the poet who in his most beautiful "In Memoriam" depicts the raising of Lazarus. The language expresses not only the poet's darkness concerning the inner meaning of this most wonderful spiritual event set forth in the allegory, but likewise that of the whole Christian world. For Tennyson's eager question and unsatisfactory reply are representative. They express exactly just where the Church has been and is still in its vision of the inner meaning of things.

"Where wert thou, brother, those four days?

There lives no record of reply,
Which, telling what it is to die,
Had surely added praise to praise.

"Behold a man raised up by Christ!

The rest remaineth unrevealed;
He told it not; or something sealed
The lips of that Evangelist."

Where was He during those days? Performing the work of the Sin-offering upon the Earth, living lives full of the direst sorrow. His very Soul was made an offering for Sin, and He languished amid the hell-states where were found the fever-stricken Souls who had gone down into such sad and terrible conditions. There are records of a reply to the question where He was; but in the received Records these are obscured because they are mixed with material which does not belong to them. They were lost to the Soul when they were changed. Many are the indications of what took place, but these have to be found and separated from the wrong associations which were made to surround them. In their present form the Gospel Records have not been contributory to a true understanding of the meaning of the Christhood as a Manifestation, and the burden of the

Sin-offering as a stupendous work of Divine Grace wrought on behalf of the whole Planet. The Christhood has never been truly known since the days of the Manifestation ; whilst the nature of the Sin-offering has been grossly misconceived and misrepresented.

THE RESULT OF THE GREAT WORK.

But we have dealt with the Sin-offering, as such, elsewhere ; and here our chief purpose is to reveal wherein the wonderfully beautiful and pathetic allegory has found its fulfilment. For in that fulfilment only may its real meaning be made manifest. The Divine work of Grace may be recognised on every hand. Not only here and there amid scattered remnants, but all round the world, there is the evidence of a Divine awakening of Souls. There has descended upon the Soul of the human race the Divine Breath which, like the breath of Spring, has quickened into newness of being the spirit in man. The wilderness lives are now beginning to change and even blossom as the rose. The desert lives are becoming pools of refreshment through the up-springing within them of the waters of living truth. The solitary lives are now finding a new and blessed gladness in the higher ideals of life. Men and women are finding it less difficult to do good and to think purely. The true narrow way that leadeth unto Life is being found, for it is sought to-day with greater sincerity and earnestness. There is coming upon the Earth the great spirit of love which makes purity, peace and unity, and all are feeling its influence.

And all these things are the direct outcome of the work of Divine Grace wrought through the Christ-Soul who became Lazarus, the impoverished one, and went down into the sleep of spiritual death. It is the fruit of His Soul-Travail during those weary days, the issue of the sublime giving of Himself ; the resultant of the tragedy of the Sin-offering. That work of Grace is beyond all language to portray adequately ; words are poor vehicles for a theme so great.

QUESTIONS OF PARAMOUNT IMPORTANCE.

Why was the Christhood Manifestation so brief? How was it that the Overshadowing by Ra, the Divine Christhood, The Adonai, was so soon withdrawn? For what hidden purpose did the Christ pass from the outward and visible manifestation? Why in His consciousness was He forsaken of the Divine? If He whom the Divine and ever-blessed One loved in the very special way indicated was permitted to go down into the sleep of spiritual death as one forsaken of the Lord, why was it? Unto what end? He who was said to have been most specially beloved fell sick, and was allowed to sicken unto death; could there be any sublime purpose in that? And could it be the way to make the glory of the Lord manifest?

These questions do arise; and they must be answered in a way that will at once reveal the purpose of the sickness, and the unfailing goodness of the Divine Love. *They must appeal to the innermost of the reader as the truth; and they must appeal as reasonable to the mind. In them there must be no contradiction or violation of Divine Law.*

THE FOURTH DAY MYSTERY.

It was on *the fourth day* that the work of Divine Grace was made manifest. For three long days had Lazarus slept the sleep of spiritual death, and on the fourth the Divine drew near. He who had been the beloved of Mary and Martha (the Divine Soul in its two-fold mode), and who was greatly loved of the Lord, had gone down as if He would never more rise again, had, indeed, passed into a state of spiritual death and been buried. For three long days the tomb had held Him. The three Naronic cycles since His passing, which had come and gone in the history of the Planet, still found Him asleep within the tomb where they had laid Him. For they were days of the Planet's movement through the Celestial Heavens, not mere brief days caused by the Planet's rotation. They were days of the Lord—the three Naros.

And on the fourth day the Divine One drew near that He might awaken Lazarus out of His long sleep and recall Him to the consciousness of the Divine Presence.

Surely the light will begin to dawn upon some who read these words ! For is not this the fourth day, the morning of the fourth Naros since the Manifestation ? And has not the Divine One drawn near to perform the marvellous work of grace ? Has not the voice of the Beloved of the Father been heard in these days very specially calling, speaking to the mourning Soul words of comfort, telling over again in language of the Eternal Love that God would raise up the loved one who was so impoverished in His life that He went down into the sleep of spiritual death, proclaiming in unmistakable terms that the Christ within us all (the Divine Christ, the Adonai) is the resurrector unto Life, and that all who believe in that Christ and seek Him (in the Divine Presence within us) shall live even though they may have been dead ? Nay, may we not hear that Divine Voice calling forth from the grave the long-buried Christhood, commanding that Lazarus (the impoverished Christhood) come forth out of the tomb, that He be unbound and the grave-clothes with which men adorned Him taken away, that He be loosened and set free from all the bondage, darkness and loneliness of the grave ? For has not the Divine approach been the prophecy of the resurrection of all who were as Lazarus, all who have been dead ? Has it not spoken of the awakening of the Soul of the Planet ? the arising of the Christhood ? the recovery for the Soul of the Divine Vision ? Has not the new age beheld the coming of the Divine Afflatus, that overshadowing and filling of the Soul from the Divine with new and marvellous potencies, so that it rises as one raised from the dead ? Are we not living in days when the Christhood is being restored in human lives, the true vision given back to many Souls, the buried One who was so greatly beloved called forth from the tomb, the grave-clothes removed with which He was buried and which obscured His countenance and bound Him hand and foot ? Are we not living in the new Naros,

the fourth day since the Manifestation was made and the fever of the world was taken by the Christ-Soul in order that He might descend into the low-estates of life, even unto the uttermost known as spiritual or Soul-death? the fourth great cycle since the Sin-offering was begun and whose coming was to bring joy unto the Souls of all who were mourning, to dry up their tears, and to demonstrate the power of the Highest in the resurrected life?

WHAT OUGHT TO BE REALIZED BY US.

Surely it is so; and that it will be obvious to all our readers we have assurance. For they must know now the meaning of Christhood, and the sublime purpose of the Manifestation. They must understand the nature of the Sin-offering, and the reason for the coming so gloriously of the new age. They must now realize why the Christ-Soul went away, and how it was that He bore the awful burden of the world's mistake. They will understand what that burden was, and how He had to bear it. They will apprehend the nature of the sickness that took Lazarus off, and how it was that the Christ-Soul became as Lazarus the impoverished one. Nay, they will behold the way in which the Divine Grace has conquered death itself and overthrown him who possessed its power, even the Devil and Satan, the ruler of the outermost, the prince of the powers of the elemental world, the one who sat in the high places of the Astral Kingdom oppressing all Souls and preventing the Saints from entering into their heritage; and they will see that the Sin-offering was the means by which the Astral World was purified, the process by which the evil images which filled it were destroyed, and, therefore, the most remarkable and astounding work of Grace which was ever conceived even in the Divine Council, the manifestation of a love whose sublimity cannot be gauged and whose sacrificial labours no language can be found to adequately express. And along with all these things they will see and understand how it is that these most wonderful allegories which set forth the nature and work

of the Christhood and the Sin-offering, and the nature and history of the Soul, have all been recovered through the return from the grave of that Soul through whom the Christhood was made manifest and who was the chosen vessel of the Lord to bear the awful burden of the Sin-offering lives by means of which the work of Grace was wrought. And they will bless the All-Father-Mother for such a revelation of His majestic and omnipotent Love. They will rejoice in the work of Divine Grace accomplished for them through the Beloved One in having made it possible for them to rise out of the grave of matter, and for that work wrought within them as the result of the Divine approach. They will remember when they sing their songs of Zion that it is the fruit of great Soul-travail, and that through it alone has the consciousness of the Divine Overshadowing come into their own experience. This great and blessed truth must break upon them in the fulness of its meaning that they may understand how it is that in *this age* the new splendour of Divine Life has come into their vision and its supreme joy unto realization for them ; for the Angelic World with its love and purity, its joy and beautiful service unto Souls, has always been as willing to bless as it now is, but could not minister as it now does, not even unto those whom we regard as the Saints, because the Astral Kingdom was so impure and dense. And so the present wonderful approach of the Angelic World to minister and bless speaks of the great work of Divine Grace wrought for us all by the Christ-Soul.

VI.

A VISION OF THE DIVINE SORROW.

IN the story now found in the fourth Gospel Record it is stated that the Master wept. It is said that when He drew near the grave wherein Lazarus was buried He was filled with a great sorrow, and that His deep grief overflowed in tears. Nay, it is even affirmed of Him that when He beheld the grief of Mary, He groaned within His spirit and was deeply troubled. And this part of the story has always appealed to the heart. The tenderness implied in it, the identity of feeling, the sharing of the sorrow, the evident depth of grief, the mysterious agonizing within Himself, have drawn the heart into bonds of beautiful sympathy. And if this be true of the story as it is, how much greater in power must have been the true picture of the sorrow, had that been preserved to us ! For in that picture the sorrow was unspeakable. It was not only the awful sorrow of the Master when He was drawing near the hour of His passing over to go down into the spiritual sleep through taking upon Himself the world's infirmity spoken of as a fever, but the profound grief of all the Heavens at His going down.

And here we touch depths of sorrow which few can understand as possible. It was indeed a work of Divine Grace, the testimony of the most marvellous Love of God ; but it filled the whole Heavens with grief. The Divine Love purposed the wonderful work of Grace and carried it into effect by means of the Christ-Soul ; but the Divine Kingdom mourned over the tragedy which came to the Soul as the way by which alone that supreme Grace could accomplish the work.

HUMAN-DIVINE GRIEF.

The blessed Master wept. He wept for very sorrow. He wept because the Divine Soul within Him wept. His sorrow was the expression of the Divine sorrow.

He groaned as the Soul agonized. For was not that Soul Marias, Mary the Divine Soul, one who had perfectly realized the Divine within Himself?¹ And was not He approaching the grave wherein He was to be buried? Was He not on the threshold of the state known as Lazarus, the impoverished one? Were not the conditions of life known as the fever and spiritual death awaiting Him? Can anyone fully realize all that it meant to Him to approach that state, to see it in its terrible nakedness and know that ere long the beautiful realizations of the Divine Presence would be withdrawn from Him as He passed down into all that it meant, to know that the consciousness of the riches of the Love and Wisdom of the Father which was His continual heritage would become lost to Him for ages, and that unspeakable spiritual impoverishment would be His lot with all the concomitant and terrible experiences of pain, anguish and loss which would flow from that impoverishment? Is it any wonder that He wept when He saw the coming of these things to Him?

CAN THE DIVINE SORROW?

But there is a still larger meaning in the story. The Divine sorrow which is supposed to have been expressed through the most intense grief of the Master, was something transcendently beautiful. It was the sorrow awakened in the very heart of the Heavens at the pain and anguish of the Christ-Soul. Can the Heavens weep? Can the perfect Divine sorrow? Is it possible for the Highest to know grief? He who knoweth not what the Love of the Father is would say that it is impossible.

¹ It is remarkable that the stories concerning the *Three Marys* should so well illustrate the three degrees of the Soul in Christhood.

The Virgin Mary or Soul who arrives at that exalted spiritual estate in which not only Christhood is begotten and born, but also the Lord or consciousness of the Divine indwelling.

Mary of Bethany or the Soul in spiritual Christhood, that beautiful estate in which the consciousness of the Divine Love is great. It is the Angelic love-state, whose beautiful service is at the feet of the Lord.

Mary Magdalene or the Soul in her sorrowful state through the consciousness of her sad past, and her beautiful abandon in serving the Christ within.

Not understanding that Love, he would not understand its feelings and ways.

But let such an one consider these things. Does human love, the more beautiful and perfect it grows, cease to sorrow and grieve over all its beloved ones when they are in trouble, pain, sorrow and anguish? Does human love, the more perfect it becomes within a Soul, also become more and more stoical, and so ever less responsive in its feelings to the conditions of other Souls? Is it not a fact that the more refined the love of the Soul is, the more sensitive it grows, and feels with ever-increasing intensity the conditions around it? Is not the very nature and attitude of true Love expressed beautifully in that old-world story of David sorrowing over Absalom in language which is verily of the Soul, "*O Absalom, my son Absalom; would God I had died for thee*"? For is it not of the very essence of true love to take the sorrow, the anguish, the loss upon itself which may have come unto its dear ones? And if this beautiful ministry be true of human love, how much more true must it be of that perfect love which fills the Heavens, which is the very breath of Angels and the Divine Life-stream of all their wonderful service?

So may we understand the meaning of the sorrow that filled the Divine Father, and the Divine Logos who had over-shadowed and filled the Christ-Soul whom we now know as the Master, and the Master in whom it vibrated and expressed itself. The groaning within the Spirit was the sorrow of the Divine over what was about to take place in the Christ-Soul who had so beautifully revealed the meaning of Christhood, and brought to those who could receive it the glorious truth of the indwelling Presence of the Divine Love. It was Divine sorrow that was experienced when it is said that Mary remained at home overwhelmed with her grief; for it was the whole Divine Heavens, the Divine Soul, sorrowing in the awful silence that followed the going down into spiritual death of the Christ-Soul. For until this day of the new Naros, sorrow and grief have been the portion of Marias. Bowed down have the Heavens been since

the fever of the world was taken as a burden by the Christ-Soul, and borne unto death, even the death of the Cross, even the crucifixion of the Divine within the Soul and the consequent consciousness of unspeakable loss. The anguish of the Christ-Soul who bore the burden has been reflected and repeated through the Heavens. The Logos has sorrowed; the Universal Christ has sorrowed; the Adonai, the Manifest of the Unmanifest and Ever-Blessed One has sorrowed; for the work was that of the Father-Mother, and not of man. It was of Him and not of the human, except that the human lives lived by the Christ-Soul known as the Master were the instruments; for He it was who was chosen and sent by the Father to be the vehicle of the Divine Love for the accomplishment of the great work. And if all the ages of the three Naronic cycles through which we have passed since the days of the Christhood Manifestation could speak, the story would be one full of the great Divine sorrow endured whilst the Christ-Soul travailed.

LET US NOT FORGET THAT LOVE.

And so, whatsoever of new life and the joy of that life has come to you, reader (for joy new and full is now breaking forth everywhere), do not forget that the joy which has come in this fourth day, in the morning of the new Naros, has come as the result of those things wrought through Divine Grace for all Souls, the out-working of which filled the Soul with anguish and the very Heavens with profound grief. Do not forget that the sorrow was borne for you, that your joy is the fruit of the travail of Divine Love. You should know that the Divine sorrow borne for you has been the cause of the joy of the Christ-love coming into your life as a realization. Henceforth remember in lowly love and reverence, that but for the Divine Travail you could never have entered into this heritage, that but for the burdened sorrowing Christ-Soul you could not have reached those spheres whence all healing flows and where the Christ-vision is beheld by you. To-day you have

entered into the possession of that joy in great fulness for which the Saints throughout the era have longed and only momentarily enjoyed ; for during all these long years the songs of the Saints have nearly all been minor songs, full of the deep sorrow that filled them and the Heavens of their encompassing.

How blessed a thing it is that is happening as the Soul of the Race awakens, ye all will recognise. Of how much blessedness for the whole world it is the beautiful prophecy, ye who have entered into the joy of the new life will understand. And how well it presages the coming of the transcendent life for every Soul, and the Divine Glory (her former Glory) for the Planet, ye will see who have passed through Bethany and arrived at a consciousness of the Divine Overshadowing.

O Love of the Father, the Eternal and Blessed One who is also our Mother, the Love whose Radiance is revealed through the manifest One who is our Lord and our Christ, the Love who is the Life-stream of our Life, the breath and strength of our Being : out of the fulness of the love of our Souls, we would bless Thee. We are Thine alone. Thou didst fashion us in Thine Image, which once we bore ; and when we went down from our high estate, even unto the loss of our consciousness of childhood to Thee, Thou didst still love us, and in Thy love didst redeem us from our humiliation and lift us up again into the light of Thy Countenance. Thou hast made us doubly Thine—Thine by creation and Thine by redemption ; and so Thou art ours in this manifold way. We are altogether Thine, and Thou hast become altogether ours. Thou art in us, the Love of our Soul, the blessed Divine consciousness that makes us one with Thee.

We would bless Thee ever more and more through the service of our life ; we would interpret Thy Love in all our ways.

VII.

COMFORTING THE SOUL.

"Lord, if Thou hadst been here my brother had not died." How great is the truth uttered in these words? Spiritual death is the result of the absence of the Divine Lord. Where the Divine is not, the Soul goeth down into spiritual death. The elemental conditions smite it with their breath. They fill its veins with their fire and consume its strength. The grave of matter becomes its home, and the grave-clothes of material things its portion. It finds itself bound hand and foot with the things of sense. The consciousness of true life dies within it. The sense of the living Christ is lost. It becomes Lazarus, the impoverished Soul, impoverished even unto the loss of all those attributes which make life real, attributes of spiritual power and beauty.

But when the Lord of Life draws near there is a new awakening. Where the Divine One fills the life, the Soul is alive unto Him. The grave no longer is able to retain that Soul. The grave-clothes fall away, for he is let loose from their binding-power. Lazarus comes forth. The Lord of the Soul speaks, and the Soul responds. He is the Resurrection Life, and the Soul feels the inflowing of that wonderful rejuvenating Life-stream. The brother rises again. The Christ within is quickened anew through the Divine approach. The Divine consciousness returns. The power to see and hear and feel divinely is restored. Once more the breath of the Angelic love is felt and its true sweetness and healing rejoiced in. Once more is the vision of the Lord beheld, and the joy of His fellowship realized. Gladness is restored to the home at Bethany, for Lazarus is raised up into the richness of Life from the Lord, no more to know impoverishment and death through loss of Him; and Mary and Martha are filled with holy joy. The Soul is now resonant with the joyance of the Lord. The songs of the Heavens fill it and make sweet melody.

HIS WAY WITH US.

Such is the way of the Divine Love with the Soul full of sorrow, conscious of the loss, through spiritual impoverishment, of its brother, the Christ-consciousness. It has been thus with many who will read these words of interpretation ; it has been thus with him who writes them. The Divine Lord raises us up again. He maketh Bethany our home, and He cometh with us to make His abode. He is again of us ; and He doth make us one with Him. No more death shall we ever know, nor the world's fever which brought us down to that impoverished state. For with Him is Life in its sublime fulness found for us ; His guiding right hand holds all our pleasures. The gladness of the Day is now ours ; the sorrow of the terrible Night we shall know no more. Deep shall utter unto Deep within us as He breaks unto us the Mystery of His Love. No longer will *Philos* express our love for Him ; it shall be great and pure as *Agapas*'. The Universal, Soul-nourishing Divine Love will be realized. It will be even as the most precious and costly ointment for the anointing of His Christ. There will be no holding back in service. There will be no limitations to our devotion, in our spirit there will be no measure to our giving unto Him ; for our life will be all His, yielded up unto Him to be used as He willeth, where He willeth, how He willeth. For in the Beloved One will our life be found.

HE CALLETH FOR US.

O ye sorrowing and weary ones, children of the Great Love, tenderly thought for by Him whose beautiful overshadowing is yours, He has come and calleth for you to comfort your sorrowful spirit, and restore within you the joy of His Salvation. He has come to awaken again your brother and bring him back from the dead—your own innermost consciousness of Christhood which has been as one dead ; and the wonderful vision of your Beloved One which you had lost awhile—the vision of

the Divine within the Sanctuary of your own being. He has come to turn your sorrow into joy, for your grief to give you the great gladness of His Life, to make the home of your Soul resonant with the music of the Heavens, and your spirit to overflow with the milk and honey of His loving Word. He is come that the Lazarus in you may be raised up and enriched, that the Martha in you may find that true service born of immeasurable love, and that the Mary in you may again sit at the feet of her Lord and learn from Him of the Divine Love and Wisdom.

He is come that you, O reader whosoever ye be, may not any more know death and the grave—the loss of Divine Consciousness, the awful Soul-darkness which follows that loss, and the unspeakable spiritual impoverishment that overtakes the Soul. He is come that the grave may yield up what has been buried, that the lifeless one may be again restored, that the bonds may be broken with which your life has been bound. He is come that the one whom he loves may no more suffer, but know the boundless love of the Divine One, the Beloved One, the holy and blessed Presence within the Soul. He is come to you, even to the feeblest of you all, to bring new strength and so clothe you with new life, that ye may exchange your feebleness for His power and your grave clothes for His beauteous garments of conscious love and purity and good. He calleth to all of you who are as Lazarus, impoverished in the way ; to those of you who love to labour for the Blessed One in the more outward spheres of service, and who are oftentimes filled with undue anxiety in your labours even to the exclusion of the real joy of your ministry and the blessedness of quiet fellowship with Him ; and to those of you whose service is of the innermost spheres, unseen by the world and often misunderstood even by those who should understand, and whose sorrow is thus intensified. For He bringeth unto you the blessedness of His own Love, the joy of His own Life, and the Light of His own beautiful Spirit.

REVEALINGS OF THE SOUL.

An Echo from the Past.

O my Lord, in Thee only is my hope ; in Thee only is to be found the comfort that my Soul needeth.

If Thou shouldest fail to help me, truly I shall be helpless ; for without the strength that cometh from Thy Holy Presence I can do no good thing.

Unto Thee have I cried for help against all those that be enemy unto my Soul, but no one seemed to regard my crying, and no help was vouchsafed unto me.

My innermost Soul has wept in the secret and cried unto Thee, in its anguish, " Hast Thou cast me off for ever, O my Lord ? Are all Thy tender mercies withdrawn from me ?

" Wilt Thou be gracious no more ? Can it be that Thou hast turned me from Thee as a castaway and as one whom Thou can'st no longer love ? "

All my days hath my prayer been unto Thee. In all seasons hath my spirit yearned for the glory of Thy countenance ; and throughout the long Night hath my soul wept sorely for very sorrow that Thou didst hide Thy face from me.

Amid my weariness and pain have I cried unto Thee to take away my life ; and in order that I might forget the bitterness of my sorrow, and have no more any anguish, I have longed for Thee to take from me even my power to remember, so great have my sorrows and anguish been.

In its love hath my Soul been smitten : for in the degree that my love hath been unto Thee, so have my sufferings been.

Thou hast made of my love a power for sorrow, it hath been so rewarded as to fill me with dismay.

Thou bestowest Thy compassion everywhere ; they are full of Thy great goodness ; but upon me chastisements of sorrow and anguish seem to fall as if they were my portion.

I wonder at Thy dealings with me, and am at times overwhelmed as one whose Temple has been forsaken, and is become the sport of evil things ; for Thou didst once dwell within me, and the consciousness of Thy Holy Presence was sweet unto me.

Out of my anguish have I cried unto Thee as one who wisheth he had never been born, and who longeth for the hour of forgetfulness ; yet have I sorrowed to sin so against Thee, and have grieved that my power to endure for Thee had been so weakened in the way.

That Thou hast purpose in all Thy doings my Soul knoweth right well, for Thy ways are ever in righteousness ; but Thou concealest from me the reason for all my anguish and the meaning of my suffering.

So blinded with sorrow have I been, that mine eyes have been unable to behold Thy Holy purpose in my suffering, or any testimony of Thy compassion in my anguish.

The ways of my going have been turned into waters of bitterness, and no branch of healing hast Thou sent to sweeten them ; of the waters of Marah hast Thou made me to drink deeply, but my Soul has cried out for the springs of Elim.

Out of Horeb hast Thou made living waters to flow by the Rod of Thy Power, that the thirsty might drink thereof and live for evermore ; but me Thou rebukest, and dost humble me as one who had lifted himself up.

In the sight of the people Thou hast abased me, even whilst I sought to proclaim unto them Thy

great goodness ; and so hast Thou taken my power from me, and brought me low.

With great loneliness hast Thou filled my days and made me as one forsaken ; the bitterness of death was in the cup which Thou didst give unto me to drink of.

Gall was I given to drink of in the day of my deep thirst for Thee ; wormwood instead of the wells of joy has been my portion.

In my dire extremity have I cried Eli ! Eli ! Lama Sabachthani ! and unto Thee have I yielded up my Spirit : for I am Thine. Thou gavest me my life, and it was Thine to take for Thy service. I am no more mine own, but Thine ; Thine to live Thy life, and to serve as Thou wilt.

In Thy loving-kindness cause the sword which has pierced my Soul to be withdrawn, and with the precious ointment of Thy Love heal my wounding ; for not anywhere can I find healing but in Thee. Thou art the Balm of Gilead and the true Physician.

Command now that Thy Countenance be unto me, so that Thy glory may shed its radiance within ; for in the light of Thy Countenance the Night is no more, Thy Radiance is as the glory of Thy Day.

Thus dost Thou confirm the righteousness of Thy doings, and the ways which Thou didst appoint unto me to walk in ; for the wisdom of Thy judgment is made manifest, and Thy Love glorious as the radiant noon-day.

HYMN OF THE JOY OF THE GRAIL OF LIFE.¹

I

O, Power of God, Thou hast breathed Thy breath into
my soul.

O, Body of God, Thou hast given Thy strength unto
my flesh.

O, Life of God, Thou hast made me alive.

2

O, Divine Essence, I have drunk of Thy sweetness.

O, Holy Substance, I have eaten of Thy good.

O, Bread of undying Life, Thy health is in me.

3

O, sweet Blessing of the Mother of Love, Thou art even
here.

O, living Beam of the Sun of the Ages, Thou hast entered
my innermost, Thou hast kissed the very heart of my
being.

4

O Living, O Radiant One, Thou hast illumined my soul ;
Thou hast warmed my flesh with Thy deathless energy ;
Thou hast quickened the sun of my days, the little one
of my undying years.

5

O Christ, Thou hast made me alive in the inward parts ;
Thou hast renewed my Soul, even in her most hidden deeps.

6

And Thou art recreating my flesh every hour.

Yea, Thou art raising my body above the dominion of
disease.

Night and day art Thou nourishing this form by Thy
living Breath.

7

O Christ, Thou Holy One of Blessing, Thou art the
Resurrection and the Life ; Thou art the only Saviour
of the Soul and the flesh of Thy creature.

¹ IN THE HEART OF THE HOLY GRAIL—another new volume by J. McBeth Bain. (See advertisement page.) It is a series of poems and hymns in verse and prose concerning the Soul. The author sings sweetly and nobly of the Oneness of all Souls, and of their intimate relationship to all things in the Heavens and on the Earth. The Higher Pantheism here finds deep and beautiful expression, and the Joy of the Christ-love fills the songs and hymns with its resonance.



THE HERALD OF THE CROSS.

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THE GOLGOTHA.

Then did they lead Him away to be crucified. And they laid the Cross upon Him and took Him unto Golgotha¹, and there crucified Him.

And between two thieves² did they place Him, one on the right hand and the other on the left.

And there were those who railed at Him, saying, "If Thou be the Son of God, come down from the Cross."

But there spake a voice unto those who railed at Him, saying, "He saved others, but Himself He could not save."³

And there was darkness over the land from the sixth hour until the ninth⁴; the Sun was veiled⁵, the Moon was turned into blood⁶, and the Stars from the Heavens fell⁷.

And when the ninth hour had come, there was a great shaking of the Earth, and many of the Saints who slept were awakened; and these came forth from the graves in which they had lain, and went forth into the Holy City, appearing unto many⁸.

1 Golgotha, rendered the place of a skull, meant Death by crucifixion.

2 The two thieves were those of Negation and Sacerdotalism, rank materialism which denies the spiritual, and priestcraft which perverts the spiritual.

3 The Divine Love could not save Himself, and must needs suffer.

4 The Darkness that covered the West throughout the Three Naronic cycles.

5 The Sun of the Divine Wisdom shining through the Christhood.

6 The Moon or spiritual Mind so darkened as to seek religious wars.

7 The Stars or Souls who had known Christhood; for the sign of Christhood is a star. "We have seen his star."

8 The Age upon which we have entered—the tenth hour—the awakening of the Christs and the Redemption.

THE LOGIA OF THE CROSS.

I.

THE CRUCIFIXION.

TO write of the Crucifixion is indeed difficult. The presentation in the four Records has come to be regarded by almost the whole of the Western Churches as authentic. To many it will therefore appear as if it were sacrilegious to turn the history into something different from that found in the Gospel stories. And yet it is just this thing that has to be done with the history of that sad and tragic event, and the precious Logia which were reported as having been spoken by the blessed Master on the Cross, if the Crucifixion is to be understood and the profound meaning of the Logia realized. For the presentation in the Records is misleading. It is not a correct account of what happened to the Master ; and the precious Logia of the Cross were not of a personal nature. That the blessed Master suffered at the hands of the Sanhedrin is quite true ; and that they accomplished what they imagined was His death through the Roman Judge, is likewise true. But what the Master passed through at the hands of the Jews is one thing, whilst the Crucifixion of the Christ-Soul is quite another. And in the Records the two are mixed up so effectually as to give a false impression of what took place in relation to the Master, and to hide from the vision of the Soul the real crucifixion as taught by the Master, wherein was revealed the way of the Divine Love in bearing the awful burden of the tragic Sin-offering.

Elsewhere we have dealt more fully with the Crucifixion of the Master and His resurrection. But it may be well here to remind our readers of these facts, that He was in such a pure bodily state that He could not die, though of course He could have withdrawn from the body ; that He did not die on the Cross, but only swooned through the sufferings He was made to endure ; that He had foretold to the inner group what would happen and

advised them what to do ; that He was taken by them and cared for ; that after many days the wounds healed and He was so strengthened from the Divine World that He remained with them until *the real passing-over* took place and the Sin-offering began ; and that it was during those post-crucifixion days that all the profound Logia which we may now write of as *The Logia of the Passover*, and *The Logia of the Gethsemane and the Cross*, were spoken by Him to the inner group.

THE REAL CRUCIFIXION.

The real Crucifixion was not merely physical. It was spiritual in nature, for it was the crucifixion of the Soul. The event was not one whose spectacular was upon the outer spheres ; for no one beheld it upon these spheres as a crucifixion of a Divine Soul, and its only intelligent witnesses were upon the Divine Kingdom. Nor was the event simply human ; rather was it one in which the Divine Love bore the burden, though the accomplishment of the work for which the burden was taken up was through Him whom we speak of as the Master ;—that is, through the beautiful Soul who was the vehicle of the glorious Divine-Christhood Manifestation. It was, therefore, a spiritual event, a Soul experience, a Divine tragedy whose scenes were many, whose several Acts drove the nails more deeply into the hands and feet, and the sword into the side, of Him who was crucified, and which piled up the burden of pain and anguish upon the Soul until He passed through those awful experiences indicated in the anguish-cries of the Cross.

II.

THE DIVINE CHARITY.

THE Logia of the Cross are self-interpretive. It is true that they are profound, and that they have not been understood because they were made to relate to outward historical experiences on the part of the Master ; but when read with the Understanding opened, they are seen to contain their own meaning. And that their meaning was spiritual will become more and more obvious as we unfold them in relation to the true Soul-history which they contain. They are most wonderful Logia ;—beautiful in the Divine Charity which they express ; most gracious in their thoughtfulness and tenderness ; pathetic in the things that they reveal ; marvellous in the strength of devotion to the human race and endurance of suffering for its sake, of which they testify ; momentous in the sacrifice made manifest in them ; and, at last, over-whelming in the awful sublimity of the work accomplished in their utterance by the Soul. That they have been preserved for us is a blessing for which gratitude should well up within us. Who could have imagined that these Sayings on the Cross, associated as they are with history supposed to have been written upon the outermost spheres, were spoken by the Soul during the process of the Crucifixion of the Divine Christhood Consciousness within herself ?

THE PRAYER OF LOVE.

The first of the seven Logia said to have been spoken upon the Cross, was the prayer unto the Divine Father for the forgiveness of those who had accomplished the Crucifixion. It was the prayer of love. Love suffereth long and is kind. Love forgiveth unto the uttermost. Hence this prayer of the Soul. For this prayer is true not only of the Christ-Soul, but of all Souls in a state of love. It was a request on behalf of those who had undertaken to present the spectacle to the Western

World of a Christ in whom some of the chief attributes of Christhood were lacking. It was a prayer on behalf of those who wrote the Gospel Records, wherein they betrayed and crucified the Christhood and heaped ignominy on the head of the Master. For they knew not what they did, or surely they would not have crucified the Lord of Glory, the Divine Christ within the Soul, by representing Him to be, in the ways of His life, even as other men and women were in their ways. It was a prayer for all who misapprehended and misrepresented the meaning of the beautiful Divine Manifestation and the holy and profound purpose of the Divine Love towards all His Children. It was a prayer throbbing with the Divine Charity, sorrowing over the conduct of those who would send forth to the world a false Christ-Vision to mislead the Soul and prevent the West from arriving at a true understanding of the meaning of Life in the Divine, grieving that any Souls should be so bereft of the true vision as to present the Christhood as personal, the Master Himself to be the Adonai who overshadowed Him, and one who should receive from all men and women that homage which should be rendered alone unto the Eternal and Ever-Blessed One whom we think of as the Everlasting Father.

WHAT THE PRAYER ANTICIPATED.

"Father, forgive them, for they know not what they do."
The sufferings and anguish of the Crucifixion of the Soul began in The Gethsemane; for it was there that the vision of what would be done with the Christhood and the Logia broke upon the Master. It was given to Him to foresee what would be written concerning His own ways of life; the glorious Christhood Manifestation given through Him; the presentation of the Sin-offering that would be given and sent forth throughout the West; the kind of hierarchical kingdom that would arise in His name claiming to be the Kingdom of Heaven and the Gateway into the Eternal Life; the false view of the nature and purpose of the Divine Love that would prevail, miraging all Truth, misleading all Souls, pre-

venting them from arriving at a true knowledge of the Redemption in the realization of the Redeemed Life, thus changing the Wisdom of God into the foolishness of men until none could behold the glory of God in the face of the Christ.

These things the Master beheld in that momentous Vision whose burden weighed Him down and filled Him with a sorrow and an anguish which deepened until the hour of "the passing-over." And this beautiful prayer was the first utterance made by Him amid that Vision. For whilst He was moved to anguish by the Vision, His love never forsook Him. In the midst of His unspeakable sorrow, compassion was great towards those who would betray and crucify the Divine Love, and the Vision and Message He had given.

A VISTA OF WHAT DID HAPPEN.

When we look out upon the Western World to-day and witness the religious condition of it ; when we behold the kind of priesthood that has taught it concerning the Divine Love made manifest in the Master, and the interpretation that priesthood has put upon the terms Jesus, the Christ, and the Lord ; when we realize what is the great aim of the ministry of that priesthood, how its teaching has prevented the growth of a truer spiritual consciousness, and given a wrong direction to the seeking Souls ; when we witness the sad limitations of the scribes of the modern religious Schools, and the bondage to the traditional view of the Christhood and the Records which purport to portray Him, in which they are held ; when we understand the thing that stands for the Christhood in their vision, and the way they have continued to dethrone the Divine Father and exalt to that throne to receive the Divine Honour and Worship, Him who was only the vehicle of the Divine, we then see the awful fruits of the Crucifixion of the Christhood, the results of the most mixed Records which were sent out as true portraiture of the Life and Teachings of the Master. And the prayer of the Soul in its anguish will have new

point given to it, "*Father, forgive them ; they know not what they do.*"

The history of Christianity has not been a history of Christhood. It has rather been a history of Crucifixion. The Christhood has been crucified ; the Saints have been stretched on the Cross ; the Divine Love has been crowned with thorns, and wounded in Hands and Feet. Those who have desired to do honour to the Divine Love through the purity of their own lives, and in teaching the path of that purity to others, have been made to bear the burden of that Cross which was fashioned by the various Christian Sanhedrins, and which was made the instrument of ignominious suffering for all such by the powers of the World. The Divine Love has been crucified by the very systems which have professed all through the history of Christianity to interpret and manifest that Love ; the left Hand of the Divine Goodness has been pierced, and the right Hand of the Divine Attributes has been nailed to the same cross through changing the meaning of the nature and operation of them. The Feet of the Divine Wisdom have likewise been pierced and nailed to the materialism which has dominated the whole history of Christianity ; for the ways and purposes of the Divine Father have all been so changed that they have seemed to fail to effect the Redemption for which His Christ was made manifest. The wonderfully beautiful and never failing *Compassion* of the ever Blessed One towards all Souls of whatever degree, and to whatsoever race, people or nation they belonged, has not been truly interpreted in historic Christianity, as the fearful conflicts of the ages make manifest to every one who understandeth ; for the priesthood systems have had little real compassion even towards their own adherents, not to speak of the animus shown towards all who differed from them. And when we seek for the Divine Pity in that manifold historic development, where may we find its manifestations ? Where is the manifestation of that sublime Pity to be found in that history ? Is not the Western World which has been the theatre of that development, the scene of the most astounding

social and national conflicts whose very existence show how utterly absent from that historic development the gentle grace of Pity has been ? How completely outside the operations of any pretence to a *real* pity, the subhuman creatures have been in that supposed most wonderful historic development ? Who can reconcile the conduct of the Western World towards the subhuman races with the Divine Pity which their historic religion professes to make manifest ? When any great religious movement is imbued with the Spirit of the Divine Love to feel and make manifest the Divine Pity, it is not such an empty and meaningless sentiment as that which characterizes the development of historic Christianity, but an active spirit that covers with its protecting powers all weak creatures and defenceless Souls.

New meaning verily may be read into the sorrowful prayer of the Master ; for He foresaw just what the West would do, how it would profess the enlightenment, love and pity of the Christhood, yet betray in all its ways that Life for which the Christhood was to stand.

O Holy and ever Blessed One, Thou who dwellest between the Cherubim within the Holy of Holies, both in the Heavens and in the Soul of Thy servants, to show forth the Glory of Thy Love ; who is like unto Thee ? So marvellous are Thy ways towards us. Thou dost humble us in the dust by the greatness of Thy Love ; its majesty in forgiveness makes us feel our own impoverishment. How little we must appear in Thy sight, Whose Presence filleth the Heavens, and Whose Love upholdeth all worlds and all Souls ! Yet are we Thy children, though of low degree in our present estate ; and we would rise into the fulness of life in Thee, to love as Thou lovest, yea to be even One with Thee in Thy Love so that the Radiance of Thy Glory may pour through us for the healing and enlightenment of all Thy little ones. Unto this end do we pray Thee to make of us sacred vessels to bear unto all Souls the wine of the Divine Charity.

III.

THE MOTHER AND HER SON.

WE have now to consider some Logia of very special interest, containing as they do distinct and beautiful teachings concerning the relationship of the Soul to the Christ. For we have in them a glimpse of the Divine Motherhood and the Divine Sonship—that wonderful Motherhood which the Catholic Church has so greatly emphasized, though it has failed utterly to apprehend the gracious and profound meaning of it; and that remarkable Sonship which the Reformed Churches have made the chief object in their religious vision and worship, but the nature of which they have not understood, nor the manner of its attainment. It is the apparent personal note which is struck in the Logia which has led to this misapprehension, as in so many other instances in the life of the Master found in the four Records. For, granted that the crucifixion of the Master was a reality, and such as is described in the Records, there would appear to the general reader something very natural and beautifully pathetic in the Master so addressing His Mother. There is little wonder the suggested scene and saying has attracted devout Souls, especially in the Catholic Church, and filled their vision; there is so much tenderness expressed in it, so much sorrow and disappointment, such poignancy born of the suffering being endured on the Cross, and such overwhelming humiliation.

THE PERSONAL ELEMENT AT FAULT.

But it is just this personal note which has to be eliminated from the history embodied, though no doubt unto many it will seem the removal from the Logia of all the true human elements. It is so very difficult for men and women to think impersonally, to understand the difference between the Soul and the personality, to realize that whatever is spoken concerning the Soul cannot be in any degree whatever understood rightly if

interpreted personally, and that when anything is postulated of the Divine and Universal, it must be understood in an impersonal sense ; for it is spiritual and inward, not physical and outward ; it is of the Soul, not of the body ; it is even of the Universal, not of the mere unit or individual ; it is, in a planetary sense, Macrocosmic, not Microcosmic.

It is here the teaching of the Churches has been so much at fault ; for throughout their history ever since their foundation, they have emphasized the personal. It is the personal Virgin Mary and the personal Master who have loomed large in their thoughts until these have taken the place of the Ever Blessed One, the Everlasting Father, in the vision and worship of the West. These are prayed to as Divine Beings. The image of them before the mind is not Divine, but human and personal. They are a woman and her son unto whom Divine Attributes have been given. The profound meanings lying behind their names, and the relationship in which they stand to one another, are not discerned. Concerning the momentous spiritual and Divine history, implied in their names and relationship, the Churches seem to have been in the dark all through the ages. And this is surely an astounding thing, though it explains much in the historic development which the Churches represent.

THE VIRGIN MOTHER.

We have observed that the real Crucifixion was not personal but spiritual, also what the nature of the prayer was which the Christ-Soul offered when, in the Vision of Gethsemane, He foresaw coming events. And of like nature is the incident that represents the Christ as addressing the Virgin Mother. It is to be understood spiritually. The history of which it speaks is of the Soul. The terms in which it is expressed contain the hidden meaning. For *Woman* was the word expressive of the feminine mode of the Soul. It was a term made use of in ancient symbolism to denote the Divine Mother, or the feminine principle in Deity from whom all things

Divine are born. In the individual or microcosm, it represented the Intuitional side of the Soul's experience.

And how beautifully it expressed the great truth that it is of the Soul in her feminine mode that all things spiritual are born within us, that the Christhood comes to be apprehended and understood, that the Christhood consciousness awakens within the life and leads on to the yet larger consciousness of the Divine Indwelling, which consciousness also deepens until the Soul knows herself to be one with the Divine, yea, to be also Divine in her substance and attributes. It is the Woman in the human system who bears the child and brings it forth into the life of manifestation upon these outermost spheres; and it is the woman element or feminine principle in every Soul-system that bears the Christ-child and brings it forth into manifestation in the life of Christhood.

THE DIVINE SON.

And the Son ;—He is also of the Mother and from her. He is the fruit of the Divine Union, the outcome of the perfect Fatherhood and perfect Motherhood, the resultant of the projection of the Divine Spirit into Divine Substance. The Eternal Son is the Eternal Christ, the Adonai, the Beloved of the Father-Mother, the Only Begotten who is in the bosom of the Divine Duality, the Manifest of the Unmanifest Life, and the Manifestor of the Divine Will interpreted into purpose in all life and service. For Him whom men and women worship as the Son (that is, in their intention; though alas! for the West that even yet the darkness is so great within it) is none other than the Adonai, the Only Begotten of the Divine Duality. And she whom so many in the West bow down before in worship (though alas! the Church of Rome yet knows it not, having been deceived for ages, and blinded by the gods of this world) is none other than the Divine Feminine, Divine Mother of all things pure and beautiful from whom the Eternal Christ, the Only Begotten One, is born in the Macrocosm and in the Microcosm; for as in the Universal so is it in the

Individual. The Macrocosmic becomes Microcosmic in man. Of the Divine Duality within the Soul is the Christ born. He is generated from the Divine, and is brought forth by the Soul in her feminine mode. He is her Son, first as a little Child, then as the Christ in the manifestation of Christhood. And of every human Soul-system is this true, whether it concerns the past, the present or the future ; for only thus is our Sonship to the Divine Father-Mother realized, and Divine Sonship at last attained. For, as we have shown elsewhere, Christhood is a state of spiritual realization by the Soul ; and Divine Sonship is the full realization of that state—a consciousness growing ever deeper, more intense, more profound in its experiences, higher in its visions, until it becomes perfected upon the Divine Kingdom when the Soul becomes even as the Divine.

THE REASON FOR THE SAYING.

It will now be possible to make clear the Logia said to have been uttered by the Master on the Cross. The Crucifixion having relation to all that was coming as the result of the betrayal of the Christhood by the writers of the Gospel Records,—this on the one hand ; and on the other, the betrayal of the Christ-Soul who was to bear the burden of the Sin-offering, by the Astral Kingdom ; and these things having been shown unto the Master during the Gethsemane Vision, the words now under consideration were spoken—“ *Woman, behold thy Son !* ” It was a cry of surprise full of intense sorrow at the terrible misrepresentation of the Christhood made manifest in and through the Master, and the purpose for which the sublime Manifestation was made. For the Christhood was crucified by the Jews and the World-powers through the Records and the hierarchical systems which grew out of these, and He was crucified between the two thieves of pure negation and gross materialism—the one a denial of the Divine Manifestation, and the other a materialization, and so a perversion, of the whole meaning of the Life and Teachings of the Christhood.

With such a vision before Him in the Gethsemane

Vision, is it any wonder that the Christ-Soul should have thus spoken unto the Divine Mother (not the Mother of the Master's vehicle, but the Divine who overshadowed Him), "*Woman, behold thy Son!*" What a spectacle was coming, a spectacle that has continued all through the Era in which the Christhood has been professed! Verily the crucifixion was too terribly real, the thieves too terribly real; for the powers all through the tragic ages have parted His Christhood garments amongst them, and for His Vesture have they cast lots; and Mary has mourned with sorrow unspeakable, for she is the Soul whose beautiful Divine Son has been so ignominiously crucified.

In the hour of His supreme anguish in the Gethsemane, when it was shown unto Him all that would befall His beautiful Christhood and the Divine Manifestation which had been accomplished through Him, and the nature of the crucifixion that would be His portion, the Master was heard to thus speak unto that Holy One who had overshadowed Him, saying unto Him, Μαρία, ἰδοὺ ὁ υἱός σου! — *Maria, behold Thy Son!*

And as He anguished and beheld the low estates into which He would have to descend as He bore the agony of the crucifixion, even into that of the Magdalene, there came upon Him the overshadowing of that One whom He so greatly loved, and there spake unto Him the Voice from out of the clouds, saying, "Son, behold Thy Maria." And the beloved one (the Master) took heart from that hour.

IV.

THE MOTHER AND THE DISCIPLE.

IN connection with the foregoing there is given another saying attributed to the Master, the profoundness of whose meaning none could have guessed. It is that wherein it is said that the blessed Master in the midst of His own sufferings was not unmindful of the sorrowing mother, and took thought for her future. And though one would have expected the Master, supposing that the history as recorded upon the outer spheres was true, to have arranged beforehand for that disciple to whose keeping He commended her, to take her into His own family, yet there is so much that is obviously beautiful and tender in the incident that it is not surprising to find it interpreted literally by the various schools of thought.

But however much of charm and tenderness there may be in this view of the incident, the material and historic interpretation has to be left behind if we would penetrate the veil and know the meaning of these wonderful Logia—"Behold thy Mother!" For here surely, as in the previous Logia, we transcend the outward spheres to enter the regions of the Innermost. We pass from the objective picture to the subjective vision, from the historical sphere of the mind to the realm of Soul-vision, from an outward historical event to a Divine event in the Soul's history. Behind the veil of the latter we look not upon a man who was beloved of the Master doing for Him whom he loved the deed of a true disciple and friend; nor upon a mere woman who was the earthly mother of the Master, who is deeply smitten with sorrow and loss, and has to be provided for by that disciple. What we are permitted to behold within the veil is transcendently greater. It is altogether spiritual, for it is of the realm of the Soul; and it is in nature Divine, for it is the vision by the Soul of the Divine Mother, the *real* Virgin Mary, not one who is the Mother of God, but

the *Motherhood of God*, the counterpart or complement of the Divine Fatherhood, and the Mother of Christhood or that spiritual estate of the Soul when it arrives at the Divine Consciousness.

Nor were the words spoken by the Master to the disciple named St. John, though in the fourth Record the Logia are so presented. They were addressed to Him who was then passing through such dire anguish in the Vision of Gethsemane, known to the Inner Group as *the Beloved One*, the one whose life was hidden in the Divine, even the Master who was filled and overshadowed by *Him who is ever in the bosom of the Father*. It was He, as a Son of the Divine Mother, a Christ of God, who was to remember that the Divine Mother also suffered with Him, that the Divine Heart would bear the burden of the tragic Sin-offering ; that the Heart of Mary the Divine Motherhood would be also pierced with the sword of sorrow ; for the Divine Love would travail through Him as He trod the Winepress and red-dyed His garments.

Oh, what mystery unfolds itself to us here ! What depths of Love expressed in these Logia, obscured by the veil of materialism ! What transcendent visions of the nature of such a Christhood as that of the Master, and what is meant by the Divine Mother !

V.

THE GREAT THIRST.

WHAT mystery now faces us as we turn to consider the meaning of these Logia which are reported as having also been spoken by the blessed Master during the Crucifixion,—“*I thirst.*” Who is equal to the fathoming of the depths of suffering expressed in them? Not from the personal human standpoint can they be understood. They are beyond all that is personal in their meaning. The thirst that is said to have come upon all who were crucified in those times, can be understood. It was physical, and the result of the injury done to the body of the crucified, intensified often by the duration of the crucifixion. So it was not an unnatural thing to associate such an experience with the sufferings of the Master. The words fitted the experience. Yet why record them, if the experience was universal in crucifixions? Why show to the world that even He who was perfect in His life, and of whom it was said that He took the infirmities of the human race upon Himself, could not endure the brief sufferings of thirst? What would there be precious in such a saying? True, it would show that He suffered for a brief time as all who have endured crucifixion have suffered; but the expression would not on that account contain any profound meaning. It could not have more than an ordinary significance given to it. Its value as an asset of the tragic Sin-offering would be *nil*.

THE NATURE OF THE THIRST.

Now the expression did contain a wealth of meaning. In the simple terms “*I thirst*” we find a depth of feeling and suffering beyond anything that could be conveyed in a personal sense, or endured of a personal order. For when we leave the personal and outward for the spiritual and inward, the words do not lose in value, but they increase. The burden of their meaning becomes greater,

the reality of the Sin-offering is made obvious unto all who are able to pass through the veil of literalism into the realm of the spiritual. For the Logia—" *I thirst*," were spoken of and by the Christ-Soul. It was the awful thirst of the Soul for spiritual refreshing, the growing consciousness of the withdrawal of the Divine Presence, the outcome of the loss of intimate heavenly fellowship, the deepening sense of the lack of all those qualities associated with a Divine Christhood. The thirst was for God, "for the living God." It was for the consciousness of the Divine Overshadowing, for the realization of the Angelic Fellowship, for the inflowing to His Soul of the Divine Life-stream. It was such a thirst as no man ever had, as no human Soul ever experienced, and such as could alone come to a Divine Soul—to one who had attained unto a Divine Christhood, and who had descended from that sublime height to perform such a work as the Sin-offering implied.

THE WINE MINGLED WITH GALL.

Here then we have a profound mystery, a marvellous manifestation of love, a burden borne the greatness of which no man could gauge, a Divine drama, a Soul tragedy, a most marvellous vision of suffering and anguish by means of which the Redemption of the Race was to be accomplished, a work of such magnitude that it has taken all the ages since the Manifestation to accomplish. And that our interpretation of it is the true one even the details, such as they are, in the accepted Records, testify. For what was it that was given Him to drink? Not pure water. One Record says they give Him wine mingled with myrrh; another, that they mixed the wine with gall; and yet another, that they put some vinegar upon a sponge and gave it unto Him; all which things, though apparent contradictions, are full of meaning. For amid the terrible anguish of the Christ-Soul in His Travail, when His thirst for the lost vision of the Divine was greatest, those who ought to have been able to comfort and strengthen Him by assuaging in some degree the awful thirst, had only sour wine to offer Him, wine made

bitter as gall with the terrible mixtures which they used to reduce the pure wine to suit the purposes which they had in hand. For these details have *spiritual* significance. The wine soured, mingled with gall, with a little myrrh mixed in it, yet withal only as vinegar, was none other than the kind of spiritual refreshment that the West had to offer as the result of the perversion of the beautiful vision of Christhood, the meaning of the Redemption, the nature of the Sin-offering, and the Divine Purpose towards all His children. The hierarchies had no help to offer to the Christ-Soul; they only offered Him that which intensified His anguish. They did not and could not assuage the thirst; what they gave only intensified the suffering. The outward historic development of what is known as Christianity speaks for itself to the unbiassed student, and shows how the Divine Wine of the Divine Love was mixed with a little myrrh, but mostly with gall. The Angel who has ruled the West during that historic development, cannot be said to be of the Divine Love; for the gall of bitterness has played so large a part, that the thirsty Soul has had to refuse to accept of the Wine. What a picture of the Divine Love has been given during the Era of that development! And what a resultant we have had in the intellectual and priestly systems, all professed interpreters of the Christhood and the New Divine Covenant!

The new glorious Era has been born; the new day in which these awful wrongs done to the Divine Love and the Soul shall be swept away, has indeed broken; the real spiritual cycle of whose coming the Master spoke, is with us in its infancy; the kingdoms of this world are *now* being so fashioned through the presence with us of Divine potencies, that they may become the Kingdoms of our God and His Christ; all the social and national conditions are undergoing change towards the Redemption; but these things are not being accomplished as the result of historic Christianity, for all the new and blessed movements for the Redemption have begun, and still are largely kept, outside of its borders.

VI.

THE ANGUISH CRY.

IN approaching the Logia of the Anguish Cry, we are conscious that the mystery of the Sin-offering deepens. There is a growing sense within us of its unutterably overwhelming nature. We find within the Logia such a revelation of the profundity of the depths of anguish passed through by the Christ-Soul, that the Logia themselves cannot be adequately translated. The translation of them into the now familiar language—"My God! My God! Why hast Thou forsaken me?" has not helped the student of the Divine Mystery to understand the meanings of the crucifixion and the burden which the Christ-Soul had to bear. Scholars have dealt with the terms, but seem to have failed to discover their meaning. Indeed it is not known whether they were originally Hebrew, Arabic, Aramaic or Greek.

Herein is another mystery. The Logia were not written in the language in which any of the Gospel Records were written. Could there have been purpose in this on the part of the writers? We think not. Indeed it is they who give the rendering as "My God! My God! Why hast thou forsaken me?" And therein they revealed how much they themselves were in the dark concerning the profound things contained in them.

THE TERMS OF THE CRY ARE CRYPTIC.

The terms made use of themselves contain the meaning. In a very real sense are they cryptic. They are composed of terms from three different languages. They are in part Hebrew, Arabic and Greek. The expression "*Eli*," may readily be understood. It is Hebrew, and should be rendered "*My Lord*." It denoted "the Angel of the Presence," spoken of as "the Angel of the Lord." It referred to the One who had overshadowed the Soul, from whom the inward Light of Christhood proceeded, through whom the Soul enjoyed the consciousness of the indwelling of God which enabled the Christ to function

upon the Divine Kingdom, and by means of which He knew Himself to be one with the Father. As we shall see presently, it is a calling out by the Soul unto the One who had overshadowed Him, an expression of great anxiety, even of dire anguish, on account of the conditions which were overwhelming Him. It was a cry of the Christ-Soul uttered through the Master in the midst of the Gethsemane Vision when He foresaw the states of fearful spiritual darkness into which He must enter soon, and through which He must pass for many ages during the bearing of the burden of the Sin-offering by means of which the Redemption was to be brought nigh to every Soul. It was not addressed to the Ever-Blessed One, the All-Father, like the prayer of Divine Charity for those who were about to accomplish His Crucifixion, or that of the committal of His Spirit. It is well to observe this, for it will aid the reader to understand what it was that happened unto Him.

A CELESTIAL SIGN.

The term *Lama* is not so well-known as *Eli*. Indeed, scholars are divided as to its origin. It is not pure Hebrew, nor is it Aramaic. And the translation of it in the two Records is misleading. It was originally a term used to denote a Celestial Being, and was built up of four cryptic signs. Its meaning became known unto the ancient Hebrews, and was by them incorporated into the Hebrew tongue. For they knew the history of many Celestials, as their religious Mysteries testify. How the beautiful term came to have given to it only an earthly signification is not a matter we can now deal with. But a *Lama* was one who ministered for the Divine unto the people. And so, in the Logia of the Cross, the term has depths of meaning little imagined. It gives a glint of the high office occupied by the Christ-Soul who had given unto Him to bear the burden of the Sin-offering. And it indicates when read in relation to the other terms of the Anguish Cry, the very nature of the sufferings into which He was going. It revealed, when so read, the profound nature of the Sacrifice to be made.

A PROFOUND CRYPTOGRAM.

We have then these meanings in our thoughts when reading the Logia of the mysterious anguish ; and now we have to expound the meaning of the last term and unfold the mystery which it conceals. It also is a term that continues to perplex scholars concerning its true and original form. Of this we have evidence in the recent scholastic pronouncements of both the "Higher Criticism" and the "Liberal Orthodoxy."¹ The expression is threefold ; and it is made up of three terms from different languages. The first is Arabic, the second was ancient Hebrew, the third is Greek. The first spoke of the Spirit, the second of its loss, the third concerning the way of its loss. The first spoke, therefore, of the Light within the Soul ; for the Spirit is the Divine Flame who illumines the innermost Sanctuary. The second indicated what would happen unto that Light through the withdrawal of the Divine Overshadowing, and the consequent loss of the Spirit as a conscious Divine Flame. The third revealed the nature of the death the Christ-Soul would endure for a time—the time being the duration of the Sin-offering.

We have then in this marvellous expression—*Sa-Bach-Thani*—a cryptogram whose meanings are verily profound. The terms contain such a history as the Churches could never have supposed possible to befall the Master ; such a Sin-offering as they have not even guessed at ; such a Soul-travail as no mere man could have conceived for Him. Yet so it was with Him even as He Himself said ; and the history of the rise and development of Historical Christianity, with all its warfare, strife, love of earthly dominion, persecution of the Mystic Souls, and the perpetual crucifixion of the Christhood, is testimony to what happened.

The whole of the terms may now be understood as expressing what was awaiting the Master when the

¹ Readers will find it interesting to consult the latest views of the Higher Criticism upon these Logia expressed so ably in the *ENCYCLOPEDIA BIBLICA* ; and also the surprising statements in the Bible Dictionary by Dr. Hastings, which represents a Liberal Orthodoxy.

Divine Manifestation had passed, the Adonai who overshadowed Him had withdrawn from such beautiful and intimate association as had been His blessed experience, and the burden of the Sin-offering had fully come upon Him.

ELI! ELI! LAMA SA-BACH-THANI!
*My Lord! My Lord! The Celestial Light is extinguished
within my Spirit; it is death to me.*

THE WORK OF INTERPRETING.

How difficult it has been to write of these most sacred Logia as the expression of the most profound experiences ever Soul passed through, none can know. Indeed, it is the most difficult task ever undertaken by us, or even appointed us to do. In the doing of it we have had to feel the adumbrations of the experiences passed through. And what these meant to us when the Vision of the Gethsemane broke upon us in the process of the Soul-Recovery, we can find no language to describe adequately. The anguish was unspeakable. We could never have imagined anything so terrible in pain and sorrow, so overwhelming in the agony.

If only the West knew what it has done unto that Soul and the Christhood Life He made manifest, it would assuredly cease its boastings, its cravings for earthly dominion and its spirit of material conquest, and, in the true spirit of the religion it has professed without understanding, it would bow itself in sorrow that its ways could have led it into such lovelessness, darkness and irreverence.

And if only all the Churches could be awakened to the consciousness of the truth as set forth in the Christhood of the Master, and the real meaning of the Redemption; to the stupendous nature of the Sin-offering, and what that mighty sacrifice on His part has accomplished for the whole race; and to behold how the Divine Love and Divine Wisdom have been beautifully and perfectly revealed in these things without doing violence to either—then they too would put away from them for evermore

the ecclesiastical spirit that pervades them all, even those which are supposed to be non-priestly and non-ecclesiastical ; the craving for dominion in mere outward growth, which has made them appear as mere propagandists ; the traditional spirit that extinguished such light as Jewry once had, and has prevented the growth of those who felt after the inner meanings of Life and the Christhood ; the mind that has wrought such havoc in the Church's history and filled its pages with oppression in varied forms ;—then they also would at once cleanse their altars, and no longer offer upon them vain oblations ; they would put away from themselves the crying shame expressed in their habits and customs in eating and drinking, and bow in lowly reverence and true sorrow that they could ever have so misunderstood the Master in the Way of Life, and misinterpreted His Manifestation of the Divine Love and Wisdom ; and they would prepare themselves to be true channels of blessing to the Souls of needy ones, interpreters of the Jesus-Life in the purity of their own, and manifestors of His Christhood through being embodiments of the Love and Wisdom of the Divine Father.

VII.

THE ACCOMPLISHMENT.

WE have now to speak of Logia which have not only been misunderstood through their having been related to the death of the Master on the Roman Cross, but through the interpretation given to them by all the Schools belonging to the various ecclesiastical bodies. Lying at the foundation of this misunderstanding and misinterpretation was the Jewish idea of sacrifice and atonement. For it was the influence of that conception which misled Paul and those who wrote the New Testament Records, especially the sacrificial teaching given in the Epistolary Letters. A Jewish interpretation was put upon the whole Life of the Master, and the purpose of the Sin-offering. His death on the Cross was viewed as the great sacrifice in which He bore, in some inexplicable way, the burden of the World's sin. His death was the "atoning act." And it was in this relationship that the Logia—"It is Finished"—were applied. They were understood to refer to the accomplishment of the Sin-offering by His death on the Cross. And the Churches have taught this all through their history. And though in these latter days some have sought to break away from the traditional view and find an interpretation more in harmony with the Divine Love and Wisdom, yet the Logia have remained undiscovered as to their true and innermost meaning. They have been, and still are, accepted without being understood. They are still made to relate to the Master personally and His supposed death on the Cross. And this most personal, local, and Jewish application of them, has hidden the true significance, even from those who have sought for the inner meaning.

THE MEANING OF THE LOGIA.

But these Logia had no relation to the swooning Master upon the Cross. They did not indicate, as is

supposed, the termination of [His earth-life as the Master. Rather [did they refer to the awful anguish which arose out of the Vision of Gethsemane, and spoke of the terrible nature of the burden that the Soul would have to bear ; and their meaning was purely spiritual and Soullic. Their reference was to the full accomplishment of the burden of the Anguish, the finale of the Gethsemane agony, the last act of the Passover, the consummation of the descent from the Christhood Estate, the completion (in the vision and anguish) of the Path which had to be trod. They were uttered long after the outward crucifixion of the Master, and were the last words spoken by Him to [the few members of the inner group who were with Him to the last.

Let us now look at the thing that was said to be finished. When read in the light of the Anguish Cry, as we have interpreted that cry, the meaning of the Logia becomes obvious. [But what the Churches have meant is not so clear. They have contended that these Logia referred to the accomplishment of a Divine Sacrifice by means of which the world was redeemed. They have associated them with the idea of the consummation of an atoning act by which some great change was wrought in the attitude of the Divine Love towards all His children. And as the result of this supposed change the Redemption is said to have been accomplished.

THE MISTAKE OF THE SCHOOLS.

But upon the face of it, and especially when the full history of the ages that have passed since that event is known, it surely cannot be reasonably contended that the world is even now in a redeemed state after more than eighteen centuries of profession of Christianity. For what are we to understand by Redemption, if it be not the restoration of the people to ways of purity and goodness ? And what are we to understand by purity of life and goodness of heart, if not purity in feeling, in acting, in all the ways of life, including eating and drinking, and goodness of heart as covering and embracing in compassion and pity, all Souls and all Creatures ? What

is the good of a Redemption that is only intellectually objective, and the belief in the accomplishment of an atonement for all Souls which in nature is not of the Soul, but remains only an objective intellectual affirmation? Is there such a thing as Redemption from evil and sin that is not truly subjective, that has not its motive-power or dynamics within the Soul, and is not in the most real sense empirical? What Redemption will help a Soul to overcome all forms of passion, but the redeeming forces of the Divine Love within by which evil is subdued and the whole life lifted into conditions of purity and goodness?

It will readily be conceded (theoretically) that no mere beliefs or intellectual gymnastics can ever accomplish so much for the Soul as the Redemption of Life; yet this is just what has been imposed upon the whole Western world as the result of the unfortunate perversion of the doctrine of Redemption, mixed up undoubtedly with many other beautiful Logia, set forth in the Records. For the West has been taught to believe an illusion; and illusionary has been the Redemption accomplished within its peoples. It has been taught concerning a Redemption which was objective to themselves, with the natural corollary that their Redemption has been a fiasco. It is now more than eighteen centuries since the Redemption is supposed to have been accomplished; yet it is only in these latter days that the true meaning of Redemption has dawned upon some Souls here and there, through whom new movements have been inaugurated with a view to bringing the truth in a practical way home to the minds and hearts of men and women. These Souls and their new movements have not even found room within the Churches, so that both in the inception and outworking of them they have had to be content to remain outside. There has been no room in the Ecclesiastical Inn to give birth to those forces which would bring true Redemption into the lives of all Souls.

To know how true this is we need only think of all the gracious movements of the present time having for their purpose the deliverance of the creatures from the tyranny

of even the professedly Christian men and women, who, as a matter of course, eat their flesh, wear their coats, and oppress them in the name of Science and Necessity ; the deliverance of the masses from the unjust laws of the land and unrighteous ways of those who have the power of wealth and position behind them ; the deliverance of men and women from the darkness and ignorance of the ages whose barbarism still lives with them and oppresses and afflicts them, as is made manifest in their habits and customs ; the deliverance of nations from their false visions of conquest, and peoples from their narrow sympathy, love and service, *to the recognition of the One Life, the One Humanity, the One Family, and the One Service for all by all.*

A VISTA OF THE REALIZATION.

The Redemption which should have been begun eighteen centuries ago, and which should have continued spreading its influences everywhere and crystallizing its doctrine into the beautiful Jesus or Redeemed Life, has only now begun in real earnest. That which the Churches have taught was finished on the Cross, had no real existence ; and the real Redemption is now only inaugurated. It is as yet only in its first stages ; when it is fully accomplished it will crown this distraught Earth with a new glory. The peoples will be noble ; the nations will be righteous ; the societies will be just ; their families will be centres of pure love ; the individual citizens will be pure. The world's threshold will be the theatre of the most beautiful activities ; its cities will be communities of Redeemed Life. It will then be a world-beautiful in the manifestation of life everywhere. Within its gates there will be found no room for evil in the manifold forms in which we may behold it to-day. The shambles will no more desecrate its thoroughfares, nor the abattoirs witness the awful creature and human tragedies which are with us to-day ; for all the children of men will have risen out of their bondage to the flesh-pots of Egypt, the cruelty of the system of flesh-eating which has with such glaring impunity proclaimed itself

the right and divinely-appointed way of sustenance. Goodness, compassion and gentleness will reign everywhere, and all creatures shall share in the blessing.

THINGS OF SUPREME IMPORTANCE.

We have not made this detour without the need for it; for it is of first importance that men and women should understand the meaning of the Redemption. Until they do understand it and try to realize it, the highest and innermost realizations cannot be theirs. Even these profound things of which we now write will never be fully apprehended by the mind until the Redemption is an accomplished fact within the life. Only through experience can they be beheld in their innermost significances. For the things of Christhood can only be entered into after the appropriation of the things of Jesus. The latter is the Redeemed Life; the former is the transcendent glory that comes into the Soul as the natural outcome of the attainment of the latter. And we must understand, through realization, both the Jesus life and the Christhood estate, ere we can hope to fully apprehend those things which belong unto the Lord. For the Lord is the Over-shadowing One, the Adonai, the Eternal Son of the Father.

Now, the Logia ascribed to the Master on the Cross as having noted the consummation of His supreme sacrifice on behalf of the world, were really the expression of the Christ-Soul that the Gethsemane Vision was finished—that in the first place; and in the second place, that His divestment from the state of Christhood was accomplished. It was the last act of the passing-over experiences, the words spoken when the beautiful Soul changed places, passing from the Christhood into those states in which He would for ages be like His brethren, having their infirmities and spiritual sicknesses. It was the real beginning of the Sin-offering, not its finish; for that has only quite recently been accomplished. Since His sublime act, when He laid aside His beautiful Divine Christhood, it has continued until this age. And though the work has been accomplished, the nature of

which we have treated of elsewhere, *yet is it not finished*. For the Redemption has only begun, that *real* Redemption unto whose realization by all Souls He laid down His life that through Him the Divine Love might cleanse the Astral Kingdom of its foul magnetic images—the “Handwritings” which were written against the Soul in “the Middle Wall or Partition,” and so make it possible for *all Souls* to rise out of the evil states in which they found themselves, and reach unto the Jesus or Redeemed Life.

THE ANIMALS’ CAUSE¹.

The full result of the International Congress held two years ago of all the Anti-vivisection Societies, will never be known on these spheres. Such a work could not be tabulated. What work it accomplished is not of those things that can be reckoned numerically, nor gauged as to its influence. That the effects were great, and that they were far-reaching, we have reason to believe. The increased activity of all those who favour Vivisection, is a testimony to the issues of that work. And we are glad, indeed, that the addresses which were given upon the various aspects of the Cause of the Animals, have been now published by the Animal Defence and Anti-vivisection Society. It is a worthy volume of a worthy cause; a magnificent testimony to the success of the Congress; a powerful rebuke to the Churches who tolerate such a crime in their midst; and a strong plea unto all who are willing to listen to the story of the sufferings of the Animals, the ensnarement by a delusion of physiological scientists, the serum and inoculation madness, the wicked conduct of men and women towards the helpless, and the true and sure way to health, purity and goodness of Life.

¹ The Animals’ Cause. Vol. I. Edited by Miss Lind af Hageby.

VIII.

THE SOUL'S BEQUEST.

WE have now to consider the last Logia of the Cross. In doing so we find that the pathos grows more intense whilst the tragedy deepens. The sadness of what is implied is extremely great, but the action is sublime. They reveal that beautiful confidence in the Divine Love which was so wonderfully manifested in the life of the Master, and they confirm all that we have written concerning the loss unto Him of the Spirit so marvellously expressed in the Logia of the Anguish Cry. They are a remarkable testimony to the withdrawal of the Divine Overshadowing, and startling evidence that He had to sacrifice the Light of the Spirit ; the Divine Flame within Him as a glorious consciousness He had to yield up unto the Father. "*He yielded up the Ghost*," as one of the Records has it. To the keeping of the Ever-Blessed One whom He always spake of as His Father, He commended His Spirit.

"FATHER, INTO THY HANDS I RESIGN MY SPIRIT."

To all who have carefully followed our presentation of the true meaning of the Logia of the Cross, it will be evident that these words could not refer simply to His passing-over from the earth-spheres to those of the Divine Kingdom. A Soul who has the Spirit or Divine Flame by means of which it has not only spiritual consciousness, but that consciousness so intensified that the Divine Presence within its Sanctuary is very real to it, does not part with that beautiful inheritance in the passing over from the outer spheres to the Angelic World.

Yet it is just this very thing that is said to have happened in the case of the Master. He knew what had to be borne for the sake of the Redemption of the race. He came into this World to bear it. And, as we have previously observed when dealing with the Logia of the Gethsemane, this was foreseen by Him in the awful

Vision of coming events. Nor can any one understand so profound an experience who has not arrived at some measure of that spiritual consciousness, and known the blessedness of it, and then been made to pass through the valley where the shadows of death are to be found and in which the Light of the Spirit cannot shine. The most awful sorrow and anguish that could befall a Soul would be the loss of such an inheritance of light. To know it as it has been our lot to know it in the recovery of these most sacred treasures associated with the Christhood Manifestation and the Sin-offering, is verily to have to traverse paths of sorrow and anguish undreamt of by us, and to feel in reality as if the Divine Love had utterly forsaken us.

To us the innermost meanings of these Logia of the Cross have been made very real. We have been made to witness the sorrow and anguish, and in large degree to be sharers of these. We have beheld the agony and heard anew the cries of anguish ; and we write of those things which we know. No world-learning has brought them to us ; no world-wisdom could have imparted them. They are of the things of the Soul, and the knowledge of them is ours only through the goodness of the Divine Love. They are of the things which belong unto the Divine Wisdom, though unto many they may appear as foolishness ; for the wisdom of the various Schools of religious thought, and the Churches, is very largely only the wisdom of the world. They are of those things of the Wisdom of God which were hidden for ages before the Manifestation, which the blessed One whom we know as the Master interpreted and made manifest, but which were veiled when the writers of the Gospel Records changed them in nearly all their relationships and meanings, when they applied them to events local, physical and personal, because they knew not that they were spiritual, universal, Divine. They are of the innermost kingdom, of those most sacred Mysteries dwellers on the Angelic Spheres desired earnestly to understand ; for they are the revelation of the Divine Love in its most practical manifestation, the interpretation, *par excellence*,

of His beautiful and wonderful purpose for the Redemption and perfecting of all His children. If they reveal transcendent Love, it is because it is the Divine Love. If they speak of profound sorrow, it is because the sorrow was borne by the Divine. If they make manifest unspeakable anguish, it is only because the anguish in all its intensity was known unto the Divine. And if they show how great the Mystery was, it is surely because it was the Mystery of Mysteries, namely, how the Divine Love could stoop for the accomplishment of the Redemption, even to the lowly estates of all His children.

J. TODD FERRIER.

ANSWERS TO CORRESPONDENTS.

J. McR.—*Concerning Saturn and his influence upon Human Life, and whether he is not identical with Satan.*

The Planet Saturn is not the outermost of the system of Sol. He, therefore, could not be identical with the Angel of the outermost spheres of the Earth. Why he came to be associated with that Angel, or Satan as he is called, becomes clear when we understand the nature of the change which came over the elemental kingdoms of the earth, and the nature of the influence which he exercises. The magnetic influence of Saturn is of a high spiritual order, and would always be benefic were the conditions of the Earth and Humanity right. Indeed his influence is *never* malific, though there are times when it does seem to be opposed to the life of Humanity. In an inner divine sense it is always benefic; for though its magnetism apparently sets up disturbing conditions, it is unto rectification, for were the conditions of the life right there would be no disturbance. The Sun's rays are always benefic, though not infrequently great electrical disturbances take place as the result of their action upon the wrong conditions upon the earth; for these wrong conditions have to be broken up and changed in the elemental world, and when that is done from time to time, we have the benefic results in a purified atmosphere.

As it is with the Planet so is it with the individual life. And as it is with the Sun's Rays in their action upon both the planet and the Individual, so is it with the magnetic influence of Saturn upon both.

The Fallen Angel of the outermost spheres was once on the Divine Kingdom. He had for his sphere of ministry the outermost planes of the Planet. He went out from the Divine Kingdom when he changed his state along with the elemental kingdoms. Prior to his change he was known as LUCIFER, Son of the Morning, whom it is said the Master beheld falling from the Heavens. It is he who is now known as Satan—the materializing power; and he is also to be redeemed and restored to his former estate.



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WHEN THE HEART SPEAKETH.

O Love of the Ever Blessed One, how beautiful Thou art in the ways of Thy going and Thy doing !

Who is like unto Thee in the Majesty of Thy nature, and in Thy condescension towards all Thy little ones ?

Who can measure Thy giving, or span the bounds of Thine out-reaching as Thou seekest even those who have wandered into the uttermost parts ?

How gloriously Thou hast revealed Thyself in these latter days, and made known Thy holy purpose in Jesus and Thy Christ !

We bless Thee for the Holy Christhood of Thy Son who is born in each one of us to grow into the holy likeness of Thine Image.

We bless Thee for Thy servant, The Beloved One, who revealed unto us the Glory of Thy Son, and interpreted for all Souls the path of life which Thou didst purpose that all should seek, and walk in unto the finding of the full vision of Thee.

We adore Thee ! It is alone of Thy matchless Love that again we have vouchsafed to us that wonderful vision, and hear once more the gracious messages Thou didst give through Him.

We bless and adore Thee, Love Infinite, Ever Blessed !

THE MASTER.

THE DIFFICULTIES OF OUR TASK.

TO draw a perfect picture of any one is not an easy task. The artist and the biographer know this.

So easy is it to fail to get the true expression, the features as they reveal themselves in repose and under the deepest feeling. And of the Master is this specially true. In presenting a picture of Him as He was the difficulties are great.

First of all we have the knowledge that He was not just as other men are ; that He stood alone.

Then those who are interested in any portraiture of Him that might be presented, have been taught certain things concerning Him which are foreign to a true picture of the life He lived and the work He did ; and in the mind of all who have received these teachings there is a bias against the embodiment of Him as He was, a bias so accentuated through the influences of all the ages of the Christian Era that it is most difficult to overcome.

And then there are the Gospel Records, the sources of these false lineaments, to criticise which seems sacrilegious to many, and arouses in these latter such a state of opposition that it becomes almost impossible for them to even give a hearing to any other view of these Records than what is acknowledged to be traditional.

THE STATE OF JEWRY.

When the Master came into this world the spiritual conditions were very bad. Jewry was only a religion in name. Spiritual impoverishment had become the natural state of the people. The Balm of Gilead had been long lost—the knowledge and power of a Divine Healing for all Life. Within all the elaborate priesthood of Jewry there was no true Physician found who could diagnose the hurt of the people and bring to them the Divine comfort. Bald ceremonial and lifeless traditions were

accounted true Religion. Within the Synagogues the light to guide the Soul was as the darkness, for a naked literalism had blinded the Intuition. The Temple in Jerusalem which was looked upon as the abode of the Divine Presence, and regarded with feelings the most sacred, was simply a magnificent abattoir. Its threshold was the scene of the most astounding cruelties, and its Altars may truly be said to have "run blood" continually. The outer courts were as shambles, and the priestly courts were truly scenes of death. The creatures were sacrificed as a most solemn religious function, one which was supposed to be acceptable to the Divine Love, and the ritual by means of which the Healing of the people could alone be accomplished. The whole religious atmosphere was heavy; indeed it could not be otherwise. The spiritual density of the conditions was appalling. No Divine Cloud rested upon the Sanctuary. Instead of that holy and significant sign of the Presence of the Eternal One within the Sanctuary of the Soul, there was a cloud-belt environing and overhanging the Holy City, literally and spiritually. It was the blood of the slaughtered creatures. Jerusalem was a city of tragedies, the more tragic because they were done in the name of the Holy and ever Blessed One, and on behalf of the spiritual welfare of the people. The leaders and teachers of the people lived in that cloud; it was their natural element. They looked at everything through it, yet saw not that it mirrored all things. Its depressing conditions were unfelt by them; they were unconscious of the hurt which its evil elements brought.

THE MATERIALIZATION OF HEBREW MYSTERIES.

Jewry was an amazing illustration of the inversion of everything that was of the Soul, and the perversion of everything Divine. All the sacred Mysteries of the ancient Hebrew Religion had been materialized. Terms expressive of most beautiful experiences in the growth and unfoldment of the Soul, were applied to persons, situations, rivers, places, uplands and mountains. The history of the Soul going away from the land of the Divine

Life, was converted into that of a man upon these outer spheres. The story of the Soul in spiritual bondage was changed into a history of the Jews in Egypt. The deliverance of the Soul from the powers that oppress and degrade it, was made to relate to a supposed miraculous deliverance of the Jews from the thralldom of life under one of the Pharaohs. The journeyings of the Soul in the wilderness of sin, its bitter experiences, disappointments and afflictions, were made use of to build up a false history of the Jews crowded with wonderful events and miraculous interpositions on the part of the Divine. The Mysteries of Mount Sinai and Mount Horeb, which were of the Soul and concerning the Divine Purpose, the occult Priests took and turned into outward things. The Teachings relating to the Tabernacle and the Temple—Teachings wholly spiritual, and both retrospective and prospective—were all converted into objective and material things. The Tabernacle in the wilderness and the Temple in the land of promise, were materialized into mere earthly houses of priestly ceremonial. The Sacred Ark of the Divine became in their hands a small Tabernacle fashioned by them and carried from place to place on great occasions as the very Ark of the Divine Presence. The most sacred history of the Soul implied in the Twelve Sons of Jacob and the Twelve Tribes, they exploited of all their wonderful significances, and applied to twelve men, twelve communities born from these men, and the twelve portions of the land of Palestine apportioned to each community. They took the Teachings of the Christhood and brought all of them down in their meanings, as may be found in the mutilated fragments scattered throughout the Writings of the Old Testament, especially in the Prophetic Books. The doctrine of the coming Sin-offering which had been communicated unto the ancient Seers of the *true* Hebrews, and which may be found amid the wreckage of the once compact Teachings of this ancient people, now strewn throughout the Hagio-graphy or Sacred Poetical Books, and the Prophets, the occult Priesthood changed into the awful system of bloody sacrifices which prevailed throughout the history

of Jewry, a system that dethroned the Divine Love within the Soul and betrayed the Divine Wisdom through degrading the things that were so sublime to things so terribly sensuous and cruel.

They thus made of the most profound Soul-histories only the outward history of themselves as a peculiar people and nation, using all the sacred terms which were related to those histories in an empirical sense, to designate the mountains and hills, rivers, districts, cities and villages of their land, till all the Mysteries, the marvellous heritage once possessed by the Hebrews, became lost to the Soul. Like the most sacred Planetary spiritual essences whose generative, fructifying and nourishing powers depend upon their purity and volatility, and whose service in the Planet's economy is nullified when they are crystallized ; so was it with the heavenly treasures which fell into the hands of the materializing priests of Jewry. They were shut up in material forms, crystallized into the rites by which Jewry has been known, deprived of their power to nourish the Soul, robbed of their fructifying energy to such an extent that Jewry became a dead Religion, a religion incapable of giving birth to Christhood, and which did not even bring forth the Jesus-life.

DID JEWRY PRODUCE THE MASTER ?

The Master was not born of Jewry, notwithstanding all that has been written to prove that He was. There was *no room in the Inn* of Jewry for so blessed an event. And this would have been evident in any true portraiture of Him. To all who once behold the true picture, the Jewish elements which marred and falsified that picture are obvious. So far from producing Him, Jewry became an ever-increasing and painful burden to His spirit as the consciousness of the Divine purity, goodness, and love grew within Him. He shrank from contact with the conditions generated by the awful system.

Though the Master came into this world at such a time, and into a land whose conditions were so impure, yet He was born of pure parents. For they were not of

Jewry. They were of the line of the Prophets ; and the true Prophets were not Jews, but the remnant of the ancient Hebrews. The pure spiritual prophetic teachings and the teachings of the priesthood were at variance. Throughout the Old Testament they are two distinct and irreconcilable Religions. The Prophets represent the Divine Voice within the Soul ; the Priests represent the hierarchical, sacerdotal, ceremonial, materializing influences which obscure and destroy the holiest of spiritual histories, and drown and silence the Divine Voice within. Surely students of Old Testament History cannot fail to see this, it is so obvious. The parents of the Master were *living Souls* : they were alive to every pure and spiritual good. Between them and the Jewish priesthood there was nothing in common. No part did they take in the Temple services, though from the Gospel Records it would appear as if they had done so. They were of the purest community of the Essenes. No creature was sacrificed by them in religious rite, nor yet for food or clothing ; for they knew that the only true sacrifice was spiritual, and that to eat any creature who had looked with living conscious eye upon life, was evil, a great wrong done to the creature and the Soul. Nor did they drink of any fermented cup, knowing well that the perfect equilibrium of the body could not be retained if evil elements were introduced. The pure fruits of the Earth constituted their dietary. They lived purely, and they were pure.

THE CHILDHOOD OF THE MASTER.

From His parents the Master inherited a pure body. It was a vehicle suited to the Life He had to make manifest. It was obedient to all the upwardness of His being. In it were no elements to disturb the balance of His life. The fires of desire were not present even in latent form. All the functions of the vehicle were performed in harmony with the central will. And in order that it might always be so, the home was kept pure. The atmosphere of it was guarded against the influences of the evil conditions surrounding Jewry. It was sweet with the purity

and goodness of Angelic Love. The daily meals were pure and simple. Nothing but fit nourishment ever passed the lips. The defilement of flesh-foods was unknown. No emblems of cruelty did the Master ever behold upon the threshold; the shadows of Death were not there. The monstrous wickedness of Jewry was to them all a most fearful abhorrence. All the signs and emblems were of the Divine Charity. The gates of life were the avenues of love. Every sense was attuned to the Divine; the influence of all was harmonious. The pure fruits of the Earth by which they nourished themselves were unto them emblems of beautiful thoughts, and signs of the Divine Graciousness unto all His children. Within the home the conditions were truly heavenly. In no mere imaginary way, but in a true poetic sense, Angels trod its threshold. The Divine Presence was there as within a Sanctuary. The Divine Love flooded it with His Radiance. The child grew in grace and in stature, nourished in body, mind and heart upon everything pure, beautiful and spiritual.

It was in such an atmosphere that the Master spent His childhood and early youth, growing in the grace of the Divine Love, opening out ever more and more to the inflowing Light of the Divine Wisdom. In all His ways He was beautiful. It may be said that upon His brow there ever rested the crown of the Angelic Life. He was sphered in the Angelic World, and, as a result, there was within Him the rapidly unfolding consciousness of all that that blessed life meant. He always felt the influences of that world upon Him, and gladly He responded to them. Communion with that world was His delight as He drank in the knowledge which came to Him from those heavenly visitants who were His constant companions. Unto His Vision the Heavens were open, and life upon them was His native air. And it was thus that He unfolded before the Divine until the fulness of manhood was reached, and with it that fuller consciousness of the work for which He had come into this Cosmos,

THE MISSION OF THE MASTER.

In considering the question of the Mission of the Master we are compelled to waive aside all that has been written by the various theological writers of the past ages. For, whilst it is not only difficult to do so, and will to many appear strangely unjust, yet it must be done because of the erroneous views of that mission which have been set forth by them. For the Mission of the Master has been regarded as the proclamation that the Kingdom of Heaven was at hand, the founding of that Kingdom upon the Earth in the form of a Church, and the giving of Himself to die on the Roman Cross in a sacrificial capacity in order to obtain for the Human Race the Forgiveness of Sin on the part of the Divine. With a view to the realization of the founding of the Kingdom, the Twelve are said to have been chosen and trained; and around this idea are made to gather most of the Teachings which were said to have been given unto the multitudes and the Twelve. In this matter the teachers in the Churches have followed the erroneous presentation of these Teachings as they are found in the Gospel Records. For in these Records the Divine Kingdom upon the Earth is apparently one of the dominant notes. And it may be heard reverberating all through the Gospel history, from the wonderful Birth-stories unto the Ascension, and beyond these right down into the Epistolary Letters. Indeed the phenomena surrounding and accompanying it from its inception, were of a super-natural order. Marvellous signs and wonders ushered it in, beginning with the miraculous Birth of the Master, and continuing through His public ministry until His miraculous Resurrection and Ascension.

These phenomena have played their part in the historic development known as Christianity, notwithstanding the fact that there is such an air of unreality about them all when viewed as objective. They are lacking in the essentials of a true Humanness. The appearance of the Angels to Elizabeth and Zacharius, to Mary and Joseph; the vision of the Shepherds in the plains of Bethlehem;

the Celestial vision of the Star by the Magi, and the movements of the star in leading to and from Bethlehem ; the vision of the Dove, and the Voice from out the Cloud at the Baptism by John ; the events associated with the Temptations in the Wilderness ; the phenomena of the Transfiguration ; the Feeding of the Multitudes upon five barley loaves and two small fishes ; the astounding stellar incidents accompanying the Crucifixion, and the equally amazing events accompanying the Resurrection ; and then the finale when the Master is said to have disappeared in the Clouds—all these and many other events of a like order are supposed to have taken place as recorded, surrounding the Master with a super-naturalism which belonged to the teachings of Jewry, destroying the true nature of His sublime Christhood, giving a false view of Divine Manifestation through Him, causing His Life and Teachings to be sadly misunderstood, His beautiful mission to be misrepresented, and the Kingdom of God to be materialized.

THE KINGDOM OF THE HEAVENS.

To understand what the Mission of the Master was, is also to see how far the Churches have been misled, and what the disaster was which befell the Teachings of the Master. He did not appear on the Earth to found a new kingdom ; He came to restore the Life of the Kingdom of the Heavens unto the Soul. He came unto the fulfilling of the Divine Law of Life, not to supersede it. The “jots and tittles” of the Law which had to find fulfilment were not those of the priestly and ceremonial traditions, but those of the Divine Love—mercy, purity, compassion and pity. The kingdom He proclaimed was in being, and men wot not of it. Its gates had been practically closed to most Souls through the conditions set up by the religious and social life of Jewry, and the like materialization in all the Great Religions of the Holy Mysteries of God and the Soul. The Kingdom of God was at hand ; and it was now possible to find it. That was His Message. But it was *within* the Soul. And the way unto the full realization of it was by means of the Kingdom of the

Heavens, the Life of that Kingdom finding embodiment in the ways of life. The Kingdom of the Heavens was near for all who were prepared to enter into its sacred ways. Once more the Angelic world had become a reality. Once more were the Heavens opened unto the Soul ; for they had been shut up so long that no heavenly rain had fallen for many ages.

We are not unaware of this fact that it is most difficult to impress men and women with the reality of the Angelic World—the Kingdom of the Heavens. Beyond what is expressed in some form of belief, and which so often has no reality to those who assent to it, even those within the Churches who ought to know the reality from experience, are not only in complete ignorance of it, but reject any message purporting to come from that Realm, and this, too, though the message may bear within itself the seal of the Divine. The empiricism in which the Churches believe does not yet embrace such a blessed experience. It is not too much to say that it is scarcely believed in. Certainly the attitude of the Churches as a whole, and in particular their teachers and scholars, is to nullify any belief they may formally give their assent to. Patriarchs, Seers, Prophets and Apostles of past ages *may* have risen up into that Kingdom to hear, see, behold and receive of its wonderful life and ministry ; but that such things are also possible to-day they deny, and reveal this spirit of negation by their incredulity and cynicism. It cannot be maintained with any degree of fairness that they have been open to seriously, and from the heart, consider any teachings which have been received from the Angelic World. For the Churches all judge, in varying degrees according to their ecclesiastical and theological standpoint, after “the traditions of the elders.” What happened in the days of the blessed Christhood Manifestation takes place to-day. The Churches are in bondage to the traditions of their elders. Their chief priests and scribes are truly reluctant to consider the claims of any teachings which essentially differ in things fundamental, and which cannot claim to have come in the traditional way. And yet the intrinsic value of any teachings surely lies

in their spiritual power as vehicles through which to arrive at the full realization of Life in the Divine—Life in the innermost where all is lit up with the Light of the Divine Wisdom, and Life in the outermost where every sphere is purified so that *all* life's ways reflect the glory of the Divine Love. For those teachings which are of God, and come to us through the Angelic World, contain within themselves such power of light, and always make for the *true* redemption of the individual and the race.

THE ANGELIC WORLD A REALITY.

Now, the Angelic Kingdom is a glorious reality. Of this we may write with certitude. Empirically we know it. And also, that it is not only possible to receive from it messages concerning the Soul, and even the Divine Love and Wisdom, but that Souls who have entered upon the life of the kingdom are in these days receiving such communications from it. And what these Souls are experiencing is just what should have been experienced throughout the history of Christianity, and what would have taken place with an ever-increasing fulness of realization, but for the false direction given to the new religious movement through the Pauline Epistles and the received Gospel Records. For it was the coming of that kingdom of love, light and spiritual liberty into the lives of all who were able to receive it, which the Master meant, and towards which *His own Life pointed the way*. For the kingdom was one whose Nature was spiritual and inward, whose Laws were those of the Divine Love applied to all of life's actions, whose Life was made manifest in purity, compassion and pity. The foundation was within the realm of the Soul, the manifestation was given within the realm of the objective life. The operation of the Laws of the kingdom was secret, but the evidence of their activity was obvious. The Life of the kingdom was hidden from the gaze of the vulgar mind, like the mysterious life-essence of all things ; but the Life was made manifest in the heavenly conditions that grew around the individual, and in the bloom and fruits expressed in thought and action. It was always

seeking, like the merchant dealing in goodly pearls, to find "the pearl of great price" in the hidden depths of the Soul—the pearl of the Divine Image, to be brought up and revealed in the glory of Christhood. It was ever as one on a voyage of discovery, finding the treasure of the Divine Image within the Soul buried in the field of the life of this world, and giving up all this world's powers in order to possess it in the recovered consciousness of the indwelling Divine Presence. It was as one who, having lost a valuable coin, seeks it until it is found; for the coin with the king's superscription upon it, lost amid the dust of materialism, is none other than the valuable life upon which the Divine Image was impressed, which is once more found by the woman element in man when illumined with the Light of the Divine Presence within—the *Intuition*.

THE KINGDOM WAS OF THE SOUL.

The kingdom was, therefore, wholly spiritual and inward, having no outward manifestations other than the life which was the interpretation of the Laws of the Divine Love. It was absolutely non-ecclesiastical. Mere priesthoods and scholarships could not build it up. Indeed, the work of these latter seems always to have been to veil it. Jewry did not know it; obviously it was beyond the understanding of the priesthood and leaders. It was not contained within all its sacrificial ritual and elaborate ceremonial. There could have been no more striking contrast than that presented between that Kingdom of the Heavens and Jewry; and it found little real response in the midst of that lifeless religion. To the priests, scribes and pharisees who represented that religion, the Life of the Kingdom of the Heavens was a constant rebuke. They did not like it. Its ways as illustrated in the Life of the Master, they condemned. The sacrificial system was vital to them, for it was in harmony with their conception of the one they worshipped for the Eternal and ever Blessed One—a god who was local in his dwelling, tribal in his love, and fearful in his anger and judgments. Jewry was barren soil for the

seed to fall into. For the new kingdom which was *not* of this world, enforced upon all who entered into its realms, the living of the Angelic Life in so far as it was possible to realize it in these outer spheres under the conditions which prevailed. And that Life transcended Jewry even as the Heavens transcend the physical planes of the Earth. Its atmosphere was rarefied like that upon the great altitudes which only those who had prepared themselves could live in, and thus in remarkable contrast to the dense, heavy, stifling atmosphere of Jewry. The footsteps of all those who sought to enter it had to be as those who climb the heights; every weight and encumberment must needs be left behind. The path to be trod by such Souls was narrow, and had no room upon it for the social and national traditional paraphernalia; and it was so steep that they had to unburden themselves of all things that were not essential to their progress. The sacrificial system of Jewry had to be repudiated in the most uncertain manner, and the barbarous habits and customs which it taught put away for ever.

HOW THE MASTER REVEALED THE KINGDOM.

We have now to show how the Master revealed the Kingdom of the Heavens, and in doing this we are led to expound the titles which were given to Him. He has come to be designated in history as Jesus Christ the Lord, as if these had been His personal and family names. So long have these titles been applied to Him as names, that their association with Him in a family and personal sense has become traditional. But though through all the Era those titles have been given to Him in a personal sense, yet it was the outcome of a great and grave mistake. It was made by those who wrote the Gospel Records, for they knew not the name of the Master, nor the beautiful meaning of the three titles they made use of in a personal sense. For in the original Gospel written by the *real* St. Matthew, and the Logia of St. John, these sacred titles were not associated with the Master as personal names, but only in relation to the

states they represented, and which He beautifully interpreted and made manifest. So our readers will have to divest themselves of the familiar traditional use of them, in order to understand them in their representative capacity. That they were impersonal titles is obvious when their inner meaning is known. It is quite true that He was Jesus, The Christ, and as The Lord ; but only in *the realizations of the states of being* of which these terms spake. The interpretation of these terms and their relation to the Life of the Kingdom of the Heavens will make this self-evident.

THE JESUS-CONSCIOUSNESS.

In the Threefold Manifestation given through the Master, the Jesus-life came first. It had to be interpreted through the personal life. The nature of the Jesus-life was just what the term implied. It meant the state of salvation from the dominance of the sense-life. He was to be called Jesus because He would save the people from their sins—from the false and evil ways of living. He was therefore Jesus in His own ways. His life was absolutely pure and good, full of love, compassion and pity ; and therein it made manifest the estate of the Jesus-life, and so interpreted what it meant to be redeemed from bondage to the sense-life. The Jesus-life was the Redeemed Life. In revealing to men and women the nature of the Redeemed Life, and calling them to follow it unto fulness of realization, He acted as the Saviour of Life. There was no Redemption to be found in any other way than that of following the path which led on to the perfect fulfilment of the Laws of the Divine Love. Not knowing the nature and purpose of the Sin-offering because of the misrepresentation in the Records of that stupendous work, the Churches have always confounded it with the Redemption and Atonement, and made of these latter something objective to the individual life, and accomplished for all Souls apart from any consent or action on their part ; although the Churches have believed that *the efficacy of it* all was

dependent upon a belief, by the individual, in the fact. But the Sin-offering was of a different order, as will be shown presently in the Unfoldments. Whilst the relationship between them is intimate, yet are they quite distinct. And the evidence of this is not only to be found in the distinctive Teachings of the Master, but in the history of the new religious movement. The accomplishing of the Sin-offering did not help the Western World to arrive at the realization of the Redeemed Life.

It is not here necessary to dwell upon the historic development of Christianity in either the intellectual or ecclesiastical domain ; for that must be known to all true students as anything but one of goodness, light and love. If this be doubted, then let the ages speak ; and let the vision of the oppressed, the persecuted, the martyred Souls who sought the highest within them, rise up before the doubters and tell now what the Churches did. Enough for our present purpose to remind the reader that the Redemption as the Master taught it has never been understood in the West ; and the Redeemed Life as interpreted by the Master in His own Life has never been even known. For had the Redeemed Life been followed and attained by the West, the Redemption would have been accomplished long ages ago.

THE WAY TO THE JESUS-LIFE.

In the Teachings of the Master the path to the realization of the Jesus-life was marked by *self-denial*. It was the first cross which had to be borne by every one who entered upon the path. There was no other way into the Kingdom of the Heavens. The Jesus-life had to be won. The Kingdom could only be entered by means of the narrow door of the Jesus-life, and to reach it the straightened way had to be trod. The tendency of the Soul to seek for the fulfilment of life through the senses had to be checked by obedience to the voice of the innermost life—the Divine whose dwelling was in the secret place. The Will of the Father who loved all Souls, Human and Creature, had to be done on the Earth spheres, even as that Will was done in the Kingdom of

the Heavens. And the Earth spheres included the activities of the outward life, such as eating, drinking, desiring, feeling, purposing and serving. It was in these things that the cross had to be borne, that cross of self-denial which afterwards was to issue in the fuller cross of self-sacrifice. No one could be a disciple of the Jesus-life who was not prepared to follow that path unto the perfect realization of the redeemed state. The request "We would see Jesus," had to find fulfilment in the Jesus state.

THE JESUS-LIFE NOT LIVED.

In looking back through the ages of this Era, and seeing how the Life and Teachings of the Master have been interpreted, we cannot but wonder how such a state of things as these ages reveal could ever have been associated with the doctrine of an accomplished Redemption. For, with the exception of a few of the higher Mystics who sensed something of the truth, the Churches have never lived the Jesus-life. The people have not known it, for the leaders and teachers have not taught it. Those who felt after it had practically to retire into the cloisters in order to be able to carry out their beautiful purpose in seeking unto its realization. And even there they found it difficult, for the Brotherhood and Sisterhood Communities early became inoculated with the views of the Pagan and Jewish barbarism which passed for the true consecrated life. They ate the flesh of the sentient creatures and drank fermented wines to the glory of God. They followed in the wake of the Churches, looked upon the taking of the lives of the creatures as necessary and just, and thus defiled the temple of the body which they professed to have surrendered as meet sanctuaries for the indwelling of the Holy One.

Now and again voices were heard proclaiming against the terrible degradation of the whole concept of the Jesus-life. But the Soul-blinding and desolating customs prevailed. Tertullian;¹ the author of the Clementine

¹Vide DE JEJUNIIS; ADVERSUS PSYCHIOS, Chapters vi., xv., xvi., xvii.

Homilies;¹ Marcion;² Clement of Alexandria;³ Chrysostom of Constantinople;⁴ and the best of the Gnostics, ancient and modern, have appealed in vain. And this is the more surprising when it is known that, so far as history can be trusted, the inner group of the disciples neither ate flesh nor drank wine. References to this are found in the writings of Clement of Alexandria,⁵ and the historian Hegesippus as quoted by Eusebius.⁶ These show that the disciples of the inner group lived lives of true asceticism, and that they understood and interpreted the Jesus-life.

How is it the leaders and teachers of the people have passed over this aspect of life so obviously indicated in these early writings? How came it that those consecrated to what ought to be the very purest and holiest of ministries, have never awakened to the terrible wrong done to the Master by the extremely mixed and, in many respects, contradictory Records? Why have they been so long blind to the monstrous thing that was done when the custom of eating flesh and drinking fermented wine was foisted upon the new religious movement in the name of the Master? Because they follow the traditions of the Elders. They worship at the shrine of literalism when they accept these Gospel Records as true statements of fact concerning the Life and Teachings of the Master.

Perhaps the greatest contributory factor to this lamentable condition of things is to be found in the Epistolary Letters sent out in the name of Paul. For in some strange and unaccountable way, these Epistles have exercised more influence than the Gospel stories upon the kingdom which grew up in the name of the Master. The Redemption taught in them is objective to the Soul, and so mysterious that it is impossible to understand it.

¹ HOMILIES, xii., chap. vi.

² ANTITHESES, in which Marcion upholds the doctrine of abstinence from flesh-foods on Humane, Moral and Spiritual grounds.

³ PÆDAGOGUS, II., ch. i. STROMATA, Bk. vii.

⁴ HOMILIES, xiii., chapters 3 and 4; xix., chap. 3. Lxix., ch. 4. Lxxix., ch. 3.

⁵ PÆDAGOGUS, II. STROMATA, Bk. vii.

⁶ Hist. Book II., chap. 23.

Concerning this statement the manifold views held by various sections of the Churches as to the real nature and extent of the Redemption is a striking commentary. The Pauline Epistles did not treat of the Life of the Master, though they dealt with some of the Logia which He spake ; but without understanding their meaning. How evident this is may be gathered from the confused utterances concerning the doctrine of the Redemption. It was lifted out of the spheres of a true empiricism.

It is indeed remarkable how large the place is that is given to the Pauline Letters in the history of Christian doctrine. The personality of Paul dominates it. He is the brilliant first magnitude star of the new religious movement ; the disciples of the inner group who knew the Master and heard the Teachings, are but stars of the sixth or even tenth magnitude. In the teachings of the Reformed Churches he even eclipses the Master. Yet Paul did not know the Master. His first knowledge of Him was gathered from the oral tradition. He knew nothing of those profound Teachings given to the inner group. He had not come under the influence of the Life of the Master, and so had no vision of its glorious purity and sweetness. Had he done so, he could never have said what he did concerning the eating of flesh and taking of wine.

The Epistolary Letters did not contribute to the realization of the Jesus-life in the lives of those drawn into the movement. These latter joined the Churches as members of that movement, and were allowed to carry with them their Jewish and Pagan habits. And so in the very heart of a movement which should have led to the full realization by attainment of the Redeemed Life, there existed that which made that attainment impossible ; which violated the fundamental laws of all true Being ; which repudiated the sacred doctrine taught by the Master of *the Oneness of all true life* : which rejected the Laws of the Divine Love—laws of mercy, compassion and pity ; which associated with the Life and Teachings of the Master, the violation of those sublime Laws ; which attributed to the Divine Father the fashion-

ing of the creatures for the purpose of sacrificing them to the barbaric habits and customs of His fallen children, and which so blinded the Soul that the Light of the Eternal Spirit could not be received.

It is impossible to express in any adequate terms the awful disaster which befell the whole of the Human Race when the writers of the various New Testament Records so grievously misrepresented the Life and Teachings of the Master, and founded in His name a kingdom whose members were not illumined regarding the true meaning of the Jesus-life. For those who would have entered the Kingdom it was an unspeakable tragedy. For the true meaning of the Jesus-life was quite obscured. With the Vision clearly before us of what the Master meant by the Jesus-life, and the manner in which He interpreted it in His own way of living, the history of the Churches is truly appalling. To have seen how transcendently pure and beautiful He was in *all* His ways—eating, drinking, desiring, feeling, purposing, serving,—and then to witness the thing that has professed to be the interpretation of that Life, is to turn from beholding on the Heights the glory of the Sun, to enter some deep valley where the darkness prevails. It is as if we turned away from the vision glorious beheld upon the Delectable Mountains and descended to pass through the valley of the shadow of death; for on the one there abides the Light of the Life of Love, whilst in the other there dwells the Darkness of spiritual Death.

Yet the full resultant of that tragedy included much more than the obscuration and misrepresentation of the Teachings of the Master concerning the nature of the Jesus-life, and His transcendent interpretation of that Life, as we shall now see.

THE CHRIST-CONSCIOUSNESS.

IN the Mission of the Master, the Jesus-life was not the end or fulness of discipleship. It was all important, but it was only preparatory to something more transcendent. The training of the Twelve began with the Jesus-life, the life of self-denial issuing in the life of Self-sacrifice ; but *the finale* to which this was *the prelude* was something greater, an attainment yet higher, an experience far more profound. The narrow door and the straitened way led into the realization of the Jesus-life ; but the Jesus realization was the initiation into the way which led unto the attainment of the Crown of Life—the Christhood Consciousness. The Life of beautiful purity, goodness and compassion was an attainment to be desired for its own sake ; but when realized it became also the prophecy and harbinger of a yet deeper consciousness of *Life*.

As a natural sequence, the following of Jesus led to the finding of Christ. It is after the Baptism in the river Jordan that the disciple is invited to the dwelling-place of the Christ. Indeed it is only after that full Baptism that the disciple enquires—“ *Master, where dwellest Thou ?* ” For the Baptism of John in the river Jordan was the baptism unto purification in the river of spiritual truth, so that all righteousness might be fulfilled in the ways of life. The event was not outward but inward, though in the outward the effects were made manifest. It was the baptism into the Jesus-life. To follow Jesus was to follow that Life ; and the Crown of Life would be the finding of Christ. To enquire for the dwelling-place of the Christ and to enter in to abide with Him, was to enter upon the path of experience that issued in the full Christhood Consciousness. For the term denoting Christ was not a personal name, but, like the term Jesus, represented a beautiful Soul experience. And it expressed the second part of the Master's

Mission, and the sublime Manifestation given through Him. As Jesus represented the *purified* Life, so the Christ spake of the *Illumined* or divinely anointed Life. The one had to be made manifest unto all Souls; the other could only be revealed unto the Jesus Initiates.

WHAT IS A CHRISTHOOD ?

The misapprehension of the meaning of Christhood is remarkable. It has had given to it such a *personal* ring that the real significance of it is lost. The personal Master has been so regarded as the Divine Christ, that the true meaning of His Christhood cannot be seen. He was the Christ because He was the Illumined One, but in His Christhood *He knew nothing from Himself*: the Father within Him was the One who made manifest. This obvious truth religious teachers within and outside the Churches must needs learn, *that Christhood is always impersonal*. It is an attainment of the Soul, the fruit of the Jesus-life, a condition of Life within the Kingdom of the Heavens, a state of inward glorious illumination in which the Divine Wisdom has become the heritage of the Soul. For, as the full realization of the Jesus-life is the perfect realization of the Divine Love, so the fulness of Christhood is the realization of the Divine Wisdom. It is therefore a consciousness of the Divine indwelling, the resultant of the perfect unfoldment of the Divine Life of the Soul. But, like the attainment of all other states of consciousness, it follows its own law of growth. And its spheres are entirely spiritual. It is the life of the Kingdom of the Heavens in glorious fulness, the fruition of all the Divine potencies of the Soul. Of it we may write that it is the coming to perfection of the Divine Image within—the Redemption through the Jesus-life, and then the Life Transcendent which rises from Glory to Glory as ever increasing illumination breaks upon the Soul from the Divine Radiance, until those sublime heights are attained upon “the Mount of the Lord,” where Life is so rarefied that the Beatific Vision is beheld with open countenance, and the consciousness of the individual Soul becomes *one with the Divine*.

TO WHOM MADE MANIFEST.

Such is Christhood, that holy state unto which the Jesus-life led, and unto the attainment of which the Master called those disciples who were able to tread its path. The Training of the Twelve was unto this sublime end. Unto them did He reveal the Kingdom of the Christhood. He could not make that holy estate manifest unto all, for all could not have understood it. "How is it that Thou dost make this manifest unto us, but not unto the world?" Because it was of the innermost, and could only be apprehended as Christhood by those in whom the Love-principle triumphed, and the Intuition was awakened and purified. Hence the reason for the Teachings given to the inner group. Only they were able to hear them. The Teachings contained the Divine Wisdom which had been hidden for untold ages. They were the evidence of the Master's own sublime state of Divine Realization. So sublime were they that even the inner group of disciples could only receive them gradually. If these Teachings in the mutilated form in which they are found in the Gospel Records and Pauline Epistles, now appear to be wonderful to spiritual Souls, what must they have been to those who were privileged to hear them in their purity? They revealed the Glory of the Divine Love, the Radiance of the Divine Wisdom, and the Sublimity of the Divine Purpose towards all Souls. The Holiest of Mysteries, no one could understand them except through following on to know the Christhood. Unto such alone was it given to know the Mysteries of the Kingdom. All could understand the Teachings concerning the Jesus-life; but only "the elect," the chosen ones, the Souls who had passed up into the higher states of realization, were able to receive with the understanding the profound Teachings of the Christhood. These were they whose purpose and vision in life was born, "not of bloods, nor of the flesh, nor of the will of man, but of God," and unto whom it was given to have "the power to become Sons of God," or Christs. For such an attainment was to be the end of the Training of the Twelve.

HOW IT IS MISUNDERSTOOD.

No one could have imagined that these Sublime Teachings would be overtaken with such a disaster as befell them at the hands of the writers of the Records. None of the privileged Souls who heard them dreamt that they would all be materialized almost beyond recognition. Yet that which befell the Jesus-life as interpreted and revealed by the Master, likewise became the lot of the Christhood. For the holy estate was made personal, local and national. That which was a state of Soul exaltation attained through the realization of inherent Divine potencies, in which there was a profound consciousness of the Divine Overshadowing, was made purely personal. It was related to the outward personal life. The birth of the Christ-consciousness within the Soul became the birth of a human child. And the Christ was made local, in that He had to be born in Bethlehem of Judæa—a small town in Jewry; whereas the meaning was entirely spiritual, and was related to the Jesus-life, Bethlehem signifying the little House of the Lord, or Jesus-life. And He was made national; for Jewry claimed to be the national and religious stream upon which the Messiah would come. The priests and scribes interpreted the prophetic allusions to the Christhood so as to make the Messiah the head of their national and religious life. Thus the Christ is represented by the Jewish writers of the Gospel Records as in the direct line of the Kings of Israel and the House of Levi, representing the nation's regal and sacrificial systems.

The person of the Master was thus confounded with the sublime Manifestation given through Him. The writers of the Records did not understand the beautiful impersonal Soul-significance of the term, and took it to have reference to the personal life, and to be a mere name of the Master. And by thus changing the relationship of the term from the Divine experience which it represented, they destroyed its meaning, obscured almost to obliteration the Christhood vision which had been made manifest for the guidance of those Souls who were ready to seek unto its realization, and gave a wholly wrong

direction to the religious thought of the entire West.

THE MASTER'S TEACHINGS WERE CHANGED.

And what these writers did with the term expressing the Christhood estate, they also did with all the precious Teachings in which the reality of the Divine nature of the Christhood of the Master was revealed. Not apprehending their deep spiritual import, they took them to be outward events. As we shall presently show, they all lost their intrinsic value for the Soul, and had given to them a fictitious value which in the case of many of them has all through the ages led to polemics of the most unenlightening and unedifying nature. Not only in the four Gospel Records were these Teachings obscured and changed in their meanings, but they passed through the like process in the Epistolary Letters. For many of the Logia concerning the Christhood and the Sin-offering which were spoken through the Master in the hearing of the inner group of disciples, were found by Paul when he visited the Brethren at Jerusalem, and were made use of by him in building up his doctrine of the Sin-offering. This much we have thought it well to say here, because of the undue importance given by many scholars, even in these days, to Paul's teaching concerning the Christhood. Many of the most remarkable of the "Sayings" he applied to himself, Logia which spake of the burden of the Sin-offering borne by the Christ-Soul. Many of the "hard sayings" were of these very precious Logia. These had their inner meanings destroyed. Others were embodied in some of his Theses with their meanings still apparent. These are they which refer to *the Christ within*. They still reveal the real inwardness, the beautiful spirituality, and the absolute impersonal nature of the Christhood. In their original form they showed *how* the Christ was formed within the life, *how* it grew unto fulness, and *what* that fulness was. In due course these precious Logia will be given in the form in which they were spoken by the Master, and in their true relationship to the indwelling Christ, the Christhood estate of the Soul, the Divine Purpose hidden for ages, and the Sin-offering.

THE MASTER'S TEACHINGS.

IN what public ministry the Master took part He generally spake in parables. In this way He illustrated the nature of the Kingdom of the Heavens. But the parables were understandable by those who were spiritually discerned. Those who had the unstopped ear to hear, the open vision to see, and the sincere heart to conceive beautiful things, could discover their meaning. The parables were *not* made use of, as the Synoptic Records report, to obscure His meaning. Such an act on His part would not only have violated the whole spirit of the Jesus-life, which is that of true love, compassion and pity made manifest unto all Souls, whatever their state ; but it would likewise have been the very way to court defeat in the sublime mission He had undertaken. The purpose of the Manifestation was too vast in its importance for anything of that nature to be done. Indeed, its very sublimity and Divine order made any such conduct on the part of the Master impossible. There are many great truths that can only be apprehended by those not initiated into the higher Soul-experiences, by means of parable. And they were great truths which the Master illustrated. They were all of the Soul—its nature, its value, its inherent powers, its possibilities, the nature of the Life which it was fashioned to live, and how it should perform its service of life. These were the Teachings which the Kingdom of the Heavens had to communicate ; and the parabolic Teachings of the Master beautifully illustrated them, as we observed in writing of the Kingdom.

Whilst the parabolic Teachings were associated with the first part of the Mission of the Master, and in this respect were more directly connected with the manifestation of the Jesus - life, the Teachings concerning the Christhood were of a more profound order and could not be given except to the few, as we have seen. This will be obvious when we remember how few disciples there were in the inner group. For many of the followers who belonged to the outer group of disciples, went back

from Him. The Teachings and the Life these called to, were too much for them. Indeed it is recorded that some of them were hurt and offended. The conditions of discipleship, such as were imposed upon the inner group, were more than they could respond to. Indeed they do not appear to have truly responded to the conditions of the Jesus-life. They were those who followed "afar off" in their lives. They were impressed, but they found the conditions irksome.

But the disciples of the inner group were different. They gladly responded to the call to the Redeemed or Jesus-life, and had all arrived at the Jesus state. They had "left all" to follow the way of life whose path was pure and strewn with the grace of love, compassion and pity. They were those who were ready for the Manifestation, children and heirs of the prophetic spirit, a remnant of the long lost Israel, members of the once ancient order of Christhood. To them no hard conditions became an obstacle to the full surrender of themselves. They were initiates of a high spiritual order; graduates in the Great White Lodge of Christhood, who were pressing forwards to the full realization of the glorious Life found in that exalted spiritual state. It was no mere Masonic Lodge with a meaningless ritual and dead symbolism of which they were members. Theirs was a sacred group, not because they were a secret body, but because they all loved to be of its membership for the blessed fellowship and the sublime Life to be found through it. The themes spoken of and the purpose for which they were spoken, lifted the fellowship out of the Earth into the Heavens. "The fellowship" was in a sense a Hierarchy—but it was purely heavenly: it was a Priesthood, but it was of the Soul: it was a true Church, but only as a "Communion of Saints": for the fellowship was with the Angelic World, and, finally, with the Divine World.

The Teachings given to the inner group transcended those of the Jesus-life. As the manifestation of the outer part of the Mission was embraced in the Jesus-life, so the manifestation of the inner part of the Mission was embraced in the Divine Vision. But the Divine Vision

could only be entered into by means of the Christhood consciousness. The Teachings were concerned with that holy estate as revealed in the Master. They were of the constitution of the Soul ; the remarkable history of the Soul ; the nature of Christhood ; the Divine Pleroma ; the sublime purpose of the Father in the manifestation of both the Jesus-life and the Christhood ; the reason for the Sin-offering ; the nature of the burden to be borne ; the duration of it ; the outcome of it for the Soul ; and the Parousia.

Many of these Teachings were set forth by the Master in allegories. To this order belonged the Birth-stories ; some of the events chronicled as miraculous, like "the stilling of the storm," "the great draught of fishes," the feeding of the multitudes with two small fishes and five barley loaves," "the turning of water into wine in Cana of Galilee," and "the sleep and awakening of Lazarus"; some of the reported incidents and conversations, such as the story of the woman of Samaria, the anointing in the House of Simon, the anointing in the House of Mary, the Temptations in the Wilderness, the story of the Good Shepherd, and the Washing of the feet of the Disciples.

But the profoundest of all the Christhood Teachings were those given in the Logia of the Upper Room, which comprised those Logia setting forth the Divine nature of the Christhood of the Master, and the estate into the inheritance of which all Souls were by their very inherent nature called ; those Logia which revealed the Divine nature of the work to be accomplished by means of the tragic Sin-offering ; those Logia wherein the depth of the sufferings of the Soul who bore the Sin-offering were revealed ; those Logia which in themselves made manifest the nature of the Sin-offering, the terrible burden of it, and its duration ; and those Logia in which was explained the nature of the Parousia.

THE BIRTH-STORIES.

The Teachings contained in the Birth-stories were at once both beautiful and profound. The legend or myth assumption is childish. It is lacking in virility ;

and it is a sad commentary upon the enlightened condition of that mind which rejects what it cannot understand. The literal interpretation is impossible to men and women who are set free from the superstitious worship of the letter, and who are truly seeking for a rational explanation of them. But the legendary assumption and the interpretation accepted by the worshippers of the letter, fade into insignificance like artificial lights fading with the glorious dawn, when the true spiritual meaning of these stories is made manifest. They were allegories, in part concerning the Christhood of the Master and the Divine Manifestation through Him; in part concerning the Sin-offering; and in part concerning the history of the Souls of those who formed the inner group of disciples, and other Souls of the same order, as well as the manner in which the Christ-state was born within every Soul.

The stories were records of facts; but the facts were of Soul-histories and events. They were allegories of realities; the realities, however, were not in the objective world. They belonged to the realm of *true* history; but the history was empirical. Here we can give only an indication of their meaning, and we must refer the reader to the Unfoldments of these Mysteries for an adequate interpretation.

The Annunciation was a beautiful Soul experience, and had naught to do with the Motherhood of the body of the Master. It concerned the birth of Christhood in the Soul. For the Christ-life is "the holy thing begotten within" Maria the Soul, from the Holy Breath. And it is that holy state which bringeth with it Light for all Souls.

The appearing of the Angel of the Lord unto Mary and Joseph was a blessed fact. But Mary and Joseph were not the personal names of the earthly parents of the Master. They represented spiritual and Divine states. Though in a very special sense they spake of the Master's inner experiences, yet they represented the experiences through which all Souls pass on their way to the realization of the perfect Divine Life, the two representing, as their names imply, the feminine and masculine modes of the Soul; and in relation to the Master they revealed the high

estate of realization to which He had reached in having become *Maria Ioseph*—a Soul with Divine Consciousness, and one overshadowed by the Adonai. The Virgin Mary was the Divine Soul (virgin meaning a pure Soul) in and through whom the Christhood was to be made manifest.

The going into Bethlehem and the birth there, had an exceedingly beautiful meaning. For the term Bethlehem meant the outer or little House of the Lord. It was known to the ancient Hebrews as containing that meaning, and was made use of by them to express the Jesus-life. It was a little city, the least of all the glorious Soul-states associated with the Christhood, yet that one out of which the Christ should appear. For without the Jesus-life, Christhood could not be born and realized. And in order to make manifest the fulness of the glorious Divine Christhood, the Master had to know, by beautiful experience, the life of the Bethlehem.

The Angel of the Lord appearing unto the Shepherds upon the plains (planes) of Bethlehem, and the Song of the Heavenly Hosts heard by the Shepherds, contained profound experiences relating to the Christ-Soul and the Christhood Order. On the one hand it was the embodiment of experiences actually passed through by every Soul on its way to Christhood, and when it is on the planes of Bethlehem or spheres of the Jesus-life; whilst, on the other hand, it was an echo of what took place within the Order of the Christhood long ages prior to the Advent, when that sublime Manifestation was foretold.

The Magians, and His Star appearing unto them to inform and lead them to the place of the Christ, was an allegory of beautiful spiritual import, and signified the state arrived at by the Soul and the nature of its Christhood. For the Star was the sign of Divine Christhood; and the three Magians represented the three Divine Principles within the Soul bowing in reverent worship before the Divine, and the consecration of their special gifts unto the Christhood service.

The Flight into Egypt is perhaps the most remarkable of the Birth-stories, for it presents in succinct form the wonderful history of the Sin-offering. The Christ

going down riding upon an Ass signified the Soul functioning through a lower mind that would bear it into Egypt, or the land of Soul-bondage, oppression and darkness. And the story revealed the part played in it by the Divine Love. All the details are significant.

The Slaughter of the Children of Bethlehem by Herod was a monogram of a sad and tragic history. For the Children of Bethlehem were those who had been in the Jesus-life ages prior to the Manifestation, but who had been overwhelmed by the emissaries or powers of the Astral or Elemental Kingdom. For Herod signified such power. And the weeping Rachel and the crying in Ramah spoke of the sorrow of the very Heavens over the event.

The Presentation in the Temple of the Christ by Mary and Joseph, and the meeting with Simeon and Anna, was an allegory embodying the consecration of the Life to the Divine service, though it had very special reference to the consecration of the Christ-Soul for the Divine work which He had to accomplish. The very details are full of beautiful teaching which may be discerned notwithstanding the Jewish setting given to the whole incident. Even the offering of the Doves in sacrifice as an act befitting what in the story is called "the purification," is a symbolic presentation of deep Soul experiences.

ALLEGORIES CONCERNING THE SOUL'S UNFOLDMENT.

Amongst the supposed historic events in the Life of the Master were a number of beautiful allegories of the Soul which were told by Him to the inner group of disciples. Of these the most important were the following, whose full interpretation will be found in the Unfoldments.

The Marriage in Cana of Galilee, a story of sublime spiritual beauty, and containing within itself a Soul-history rich and glorious in realizations. The conversion of it into a physical and social event of a Jewish order, with an atmosphere of the miraculous, totally destroyed its profound meanings. For to gaze upon the historical picture and interpret it as relating to the outward life, is

to miss the picture of the Soul drawn by the Master. For this latter was a portraiture of the Soul entering into that spiritual state expressed in the terms "married to the Lord." It betokened the attainment of the Christhood estate by the Soul, and the first great work of that Soul in such an exalted spiritual state, namely, the turning of the water in the waterpots, which was used for purification, into wine. When the Soul arrives at the state known as the Christhood-consciousness, it is married or united to the Lord who then overshadows it. And when such a union takes place, the Truth (Water) which at first is only for cleansing (leading to the Jesus-life), becomes the very wine of the Divine Love. The apparently insignificant details will be found to contain great meanings.

Of a like nature is "*the Christ walking on the Sea of Galilee*," "*The Stilling of the Storm on the Sea of Galilee*," "*The miraculous draught of Fishes on the Sea of Galilee*," "*The Feeding of the Multitudes on five barley loaves and two small fishes*." All these, even in many of the details, are fraught with a wealth of blessing for every one who is able to rise to the meaning of them; for in them they will find echoes of their own history in past ages, luminous pictures of their innermost experiences, testimonies to the Divinity within them and the need for its perfect realization. They will find in these allegories something of infinitely more value than mere outward histories, light for the mind and nourishment for the heart, visions of the transcendent Christhood of the Master, and the glorious nature and powers of the Soul.

TEACHINGS CONCERNING THE SIN-OFFERING.

The Teachings concerning the Sin-offering were far more numerous than any of the interpreters of that supreme subject have imagined. These are not isolated texts, but whole allegories which have been applied to objective things and historical events. Looked upon by the readers of the Gospel Records as literal records containing experiences passed through by the Master during the days of the Manifestation, and as miraculous

acts performed by Him, they have remained hidden in their inner meanings. Placed in other than their natural relationships, they were materialized beyond recognition as great spiritual pictures illustrating the most momentous work a Soul, even though Divine, could have undertaken ; so there were lost to the whole world of religious thought the most precious and invaluable assets contained in the Gospel Records (such as they are) to the reality of that stupendous work. When it is known that these events were all connected with the Sin-offering, and are descriptive of various aspects of it, they become luminous and are transformed.

Of these allegories those which describe *the Two Anointings* are most suggestive, the one preceding and the other following the accomplishment of the Sin-offering. For the anointing by Mary of Bethany was said to be done with a view to "the burial" of the Christ ; whilst the anointing in the House of Simon by the Woman who was said to be a sinner, was not only the expression of most wonderful grief and devotion on the part of the woman, but her action was also a beautiful service rendered to the Christ whose feet were *Travail* stained, a service neglected by Simon. The first was the dedication of the Soul through whom the Christhood was made manifest, to the sublime sacrifice implied in the Sin-offering ; the second was the rediscovery by that Soul of the vision of the Christhood. It was the awful anguish which filled the Soul, consequent upon that discovery, owing to the consciousness of the Sin-offering tragic experiences ; the discovery of what had happened unto the Life through a recovery of the past ; the Recovery of the consciousness of the glorious Christhood as it was realized during the days of the Manifestation, that the sublime Vision given in that Manifestation had been betrayed and even the Jesus-life obscured, and that it had been done in the House of Simon to whose threshold the Divine Christhood had been invited. In both stories the names, the situations, the actions and the Sayings of the Master are burdened with Soul-meanings of profound nature.

Two more of these wonderful Sin-offering pictures are to be found in *The Flight into Egypt* and *the Temptations in the Wilderness*. We have indicated in a paragraph on the Birth-stories, what the Flight into Egypt meant, that it is the story of the going down of the Christ-Soul into the state represented by Egypt. The Temptations illustrate the nature of the trials that beset the Soul amid the wilderness life into which it went down, and the momentous experiences which had to be endured. Again the details are significant—the Tempter, the turning of stones into bread, the pinnacle of the Temple, the exceeding high Mountain, the terms made use of. The wealth of sacred but sorrowful story buried in the historic narrative, is immense. From first to last the story is of the Soul and its burden.

Next in order of importance are the two supposed historical incidents of "*The Woman of Samaria*" and "*The Christ washing the Disciples' Feet*," followed by two more equally profound and illuminating, namely, "*The sleep and awakening of Lazarus*" and "*Mary Magdalene in the Garden after the Resurrection*." It is impossible in a few words to give even the faintest idea of the invaluable spiritual lore buried beneath the outwardness of these histories. Yet it is there for all who are able to bear the burden of the truths which they illustrate. The key to the meaning of the story of "*The Woman of Samaria*" is contained in the expression, "*And He must needs pass through Samaria.*" For to pass through Samaria was to go through some of the saddest and most painful experiences. The esoteric meaning of the terms must be understood and not their mere outward historical application. The experiences were of the Soul—those experiences which all the Souls on this Planet had gone through, and many are passing through even now; but very specially had they reference to the Christ-Soul during the Sin-offering, by which He was made like unto His Brethren. For the Woman of Samaria was an embodiment of the state represented by the term; and the Christ-Soul had to enter into that state in bearing the burden of the Sin-offering.

"*The Washing of the Disciples' Feet*," though differing in some respects from the above, also illustrates the same great Mystery. It is perhaps the most wonderful of all the Sin-offering allegories. The transcendent Love revealed, the depth of the Humiliation entered, the infinite Sacrifice made, the insight given into the process by which the Great Work was to be accomplished, the mysterious Logia spoken by the Master, and the profound meaning of them—these are beyond any adequate exposition. They have to be realized to be fully understood. Three distinct Acts are revealed—the laying aside of the Christhood Estate implied in the laying aside of "His Garments"; the Humiliation in passing down from the high Estate of a Divine Christhood to be as a Soul divested of all such beautiful raiment, and to then gird the loins with a towel, *i.e.*, to enter into the experiences signified; then the pouring of the water into the basin, followed by the work of cleansing. These three Acts reveal the stupendous nature of the Sacrifice, the depth of the Humiliation, and the process by which was accomplished the tragic Sin-offering.

"*The sickness and death of Lazarus*" and the miraculous event of his resuscitation, embodies yet another aspect of the same great Mystery. It was sickness that was not unto ultimate death, "but for the glory of God." All the terms made use of and the Logia said to have been spoken by the Master, are pregnant with great meaning. The absence of the Divine Christhood from the House of Mary and Martha; the sickening of Lazarus with the "fever" that had come upon him; the going down into death; the burial; the fourth-day events through the approach of the Divine Christhood; the sorrow and sayings of Mary and Martha; the Divine sorrow and inward grief; the awakening and calling forth of Lazarus; the unloosening of "the grave clothes";—all these have inward meanings which the historical setting and exoteric interpretation have obscured. When these material environments fall away from before the vision, the allegory becomes luminant. And its light reveals still more fully to the wonderment of the discerning Soul, the

depth of the Divine Love and the sublimity of the Divine Wisdom.

Then there is the wonderful story of *Mary Magdalene in the Garden* upon which Renan said the history of Christianity was built up. What a misfortune it was when such an allegory of the Soul was changed into an outward history ! Literally the story was impossible. Spiritually the very details of the allegory are full of significance. To the question who was Mary Magdalene, we have an answer in the very terms themselves understood in the light of their esoteric significance. And to that yet further question how it was she sorrowed so terribly, and was so long in recognising the Divine Lord who appeared unto her, we have the answer in *the aftermath* of the Sin-offering upon the Soul who bore the burden. For Mary Magdalene represented a spiritual state of that Soul ; just as "Mary of Bethany," and "Mary the Mother of the Lord," represented spiritual realizations. For the latter represented the Divine Consciousness within the Virgin Soul ; Mary of Bethany represented spiritual Christhood, that state in which the Soul loves to sit at the feet of the Lord ; whilst Mary Magdalene represented a state of intense spiritual darkness and abandonment to the sense-life. Mary was still the Soul, but as the Magdalene she was divested of even the attributes of Spiritual Christhood. Hence the intense anguish manifest in the House of Simon on the rediscovery of the Christhood vision and Life, and her unspeakable grief when she could not find her long-lost Lord. For it was that profound sorrow which prevented the Soul from arriving at the clear vision of the Divine Lord within. And the allegory has found its complete fulfilment only in these latter days, a fact that will be better understood when the Resurrection story is apprehended in its true light ; for the Soul who bore the burden of the Sin-offering, after having been the vehicle of the glorious Divine Manifestation, has passed through these very experiences in these days in which we live. For the Resurrection days are with us now. The risen Lord (not the Master, but the Adonai) has appeared unto many (in Soul Vision).

And He who was known as the Master has accomplished *the great work* given Him to do by means of the Sin-offering. He has awakened once more to find the Christhood in the House of Simon with unwashen feet and unanointed, and has sorrowed with a sorrow none but the Divine could comfort. He is that Maria who has washed those feet with her tears and wiped them with the covering of her head, and anointed them with the precious ointment of her love ; who has grieved more than other Souls over the loss unto her of her Lord—the loss of the Divine Consciousness consequent upon bearing the awful burden of the Divine Work, and has sought unto it again with yearnings too great to find utterance, until at last she has found her Lord in the dawn of that Consciousness once more.

But beyond all these marvellous Teachings on the Sin-offering there are others equally important. There are all the Logia of the Upper Room—the *Logia of the Lord's Supper and the Passover, the Logia of the Gethsemane, and the Logia of the Cross*. For the events with which these are associated were not such as Scholars have supposed and as the Records would seem to imply. *The Lord's Supper* was other than an evening meal in fellowship with the twelve. It was composed of other elements than earthly bread and wine. It was a most solemn event between the Soul of the blessed Master and the Divine. The Supper was the Lord's, the last exalted realization of the Divine by the Master prior to His passing-over (The Passover) to take up the work of the Sin-offering. In that hour He ate that Bread and drank of that Fruit of the Vine which had been His meat and drink—the Divine Wisdom and the Divine Love, but which were to be no more known in such blessed fulness until the Sin-offering was accomplished. And *The Passover* was the last act, the passing away to take up that stupendous work, the divestment of all the attributes of Divine Christhood so as to take upon Himself the weaknesses, infirmities and afflictions common to all Souls upon the Planet, in performing the work of the Sin-offering.

The Gethsemane which is placed in the Records immediately after the Lord's Supper, was a most tragic affair. Even in the account given in the Gospel stories it would appear to sympathetic Souls as appalling. The profound anguish of it, the mysterious agony so very manifest, the dire sorrow, the bitterness of the thing to be done, the implied burden to be borne, the awful nature of it which made the Master agonize and shrink from undertaking it, the prayer for deliverance from it were it possible in harmony with the Divine purpose—all these impress the Soul profoundly. Yet the picture drawn in the Gospel story is indeed small compared to the reality. It is only a miniature, and imperfect as that. For the *real* Gethsemane was a process of revelation to the Christ-Soul. It was the revelation to Him in a series of awful visions what He would have to do as He Travailed and trod the Wine-press alone. In the Unfoldments it will be found what these visions were. And the knowledge of their nature will show the true reason for His awful anguish, and His prayer to be delivered from such an experience. It overwhelmed the Soul. Not a brief hour, but many days, did the Gethsemane cover; it was a time of the most profound mystery to all but Himself. Those who were nearest Him were overawed in presence of such inexplicable sorrow, such outbursts of anguish and the awful agony. If all the Churches realized the meaning of the Gethsemane, they would become interpreters indeed of the Christhood, and make manifest the Jesus-life unto all Souls.

It is in connection with the Gethsemane that *The Logia of the Cross* must be interpreted. In the light of the experiences passed through in that momentous Soul-episode can their meanings alone be understood. That they were not uttered on the Roman Cross will be shown in the chapter which treats of them. And that the meaning of these Logia went beyond anything attributed to them in the interpretations put upon them by Scholars, will be most evident unto all who are prepared to find the esoteric and Soul significance of things.

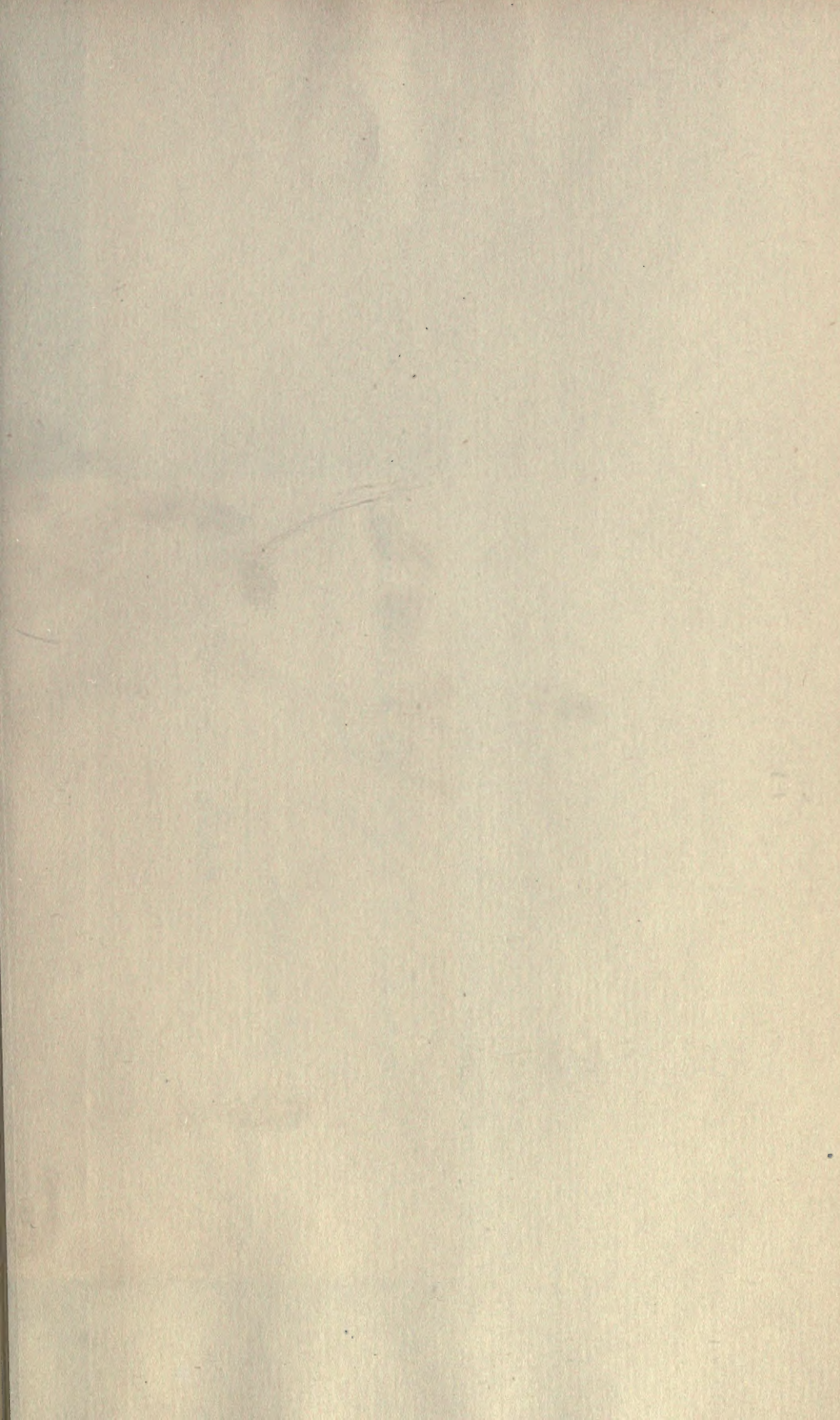
For they had relation to the Gethsemane vision and the taking up of the dread burden of the Sin-offering. They covered all the scenes in the Gethsemane, and the last hours of the Master's dwelling upon these outer spheres as the vehicle of the Divine Manifestation. They were uttered in the hours of His intense anguish as He saw all that was coming to Him, and where few heard them or beheld the agony. What wealth of revelation they contain concerning the nature of the Master's Christhood and the death He was to experience ! What assets to *the reality of the Sin-offering* they are when understood in their esoteric sense ! The Churches have not known, and their teachers do not appear to have understood the meaning of these profound Sayings. For had they done so they would also have discovered that the sufferings testified to were not borne upon the Cross on which the Master was crucified by the order of the Roman Judge at the instigation of the Jews, but upon that Cross borne by the Christ-Soul as He performed the work of the Sin-offering ; and they would likewise have discovered that these Sayings were not only a testimony to the reality of the sufferings, but also in themselves revealed *the cause and nature of the Sufferings*.

But herein also the whole Western World has been in the dark, though doubtless it has had light of a sort. Concerning the real significance of the Jesus-life, the true nature of a Christhood, the profound purpose of the tragic Sin-offering and the nature and work of it, not to speak of the true nature of the Resurrection, Ascension, and the Parousia, the light within the Churches has not been illuminating, and in a very real and painful sense it has even been as the darkness. Had the light of the Holy One, the Divine Breath, the only Illuminer and Inspirer of the Soul, dwelt within the Churches, then would the Jesus-life have been made manifest in no uncertain fashion. The various Christian Communities would have been venues for the revelation to the whole world of the Redeemed Life, the true and only Redemption for all Souls. Within all these Communities there would have been those who not only found the Jesus state,

but who followed on to know the Christhood estate ; for the teachers within these Communities would have understood the nature and realizations of Christhood, and would therefore have been able to encourage and strengthen all those who in their spiritual state had become Initiates. Nor would the tragic Sin-offering have been so grievously misunderstood and misinterpreted ; it would never have become the cause of such fierce polemics as have been waged in its name ; for its nature and work would have been apprehended by all the teachers and leaders of the Communities. It then would not have been the instrument by which the Glory of God was obscured, and a false vision of His sublime Love given to the Soul, but the great accomplishment upon the Astral Kingdom by means of which the purification of that kingdom was effected. The meaning of " the graven images " which were upon the " middle wall or partition," and which had to be broken down and blotted out because they were inimical to the Soul's spiritual growth, would have been known, and would never have been related to anything connected with the ceremonial of Jewry. The Redemption would have been a blessed realization through all the members of the Communities living the Jesus-life ; for it would never have had such an interpretation given to it as that which the Churches have held all through the ages. Never would it have been received as something objective to the Soul and accomplished apart from it ; for the meaning would have been obvious unto all that it was an attainment by the Soul through purity in all the ways of life. The most sacred doctrine of the Atonement would likewise have been apprehended in its true inward significance, and understood through beautiful experience, as the profoundest of the Soul's realizations and transcendent in its blessedness—the oneness of the Soul with the Divine Life, Light and Love. Under these conditions of high and beautiful spiritual experience, the astounding Ecclesiasticism which grew until, like an upas tree, it spread its deadly influence everywhere in the West, overshadowing all spiritual purpose and service, and retarding every

good movement which had for its aim the upliftment of the Soul to its own true realm, could never have found any place. For *Priesthood* would have been a beautiful Soul reality, not the official thing it is to-day, whose insignia are purely ecclesiastical and whose dominion is over the conscience and spiritual outlook of the Soul. And *Prophetism* would have been a living force within all the Communities, an essential part of the Divine ministry to the Soul, for it is of the very nature of a full spiritual Priesthood. Nor would the beautiful office of *Seership* have been relegated to the past and viewed as only possible during that past, but it would have been regarded as a most essential part of the Divine ministry to the Soul ; and its visions would not have been judged of according to the present Christianized methods of Jewry, for the Traditions of the Elders would have been founded upon knowledge received at first hand from the Divine World, and not the mere acumen of mental equipment comprised of the knowledge of languages and outward history. And so the Church would have been a living organism, a glorious spiritual Community, a blessed Fellowship, an enlightened Congregation, a mighty people, a royal priesthood, the true embodiment of the Kingdom of the Heavens upon the Earth, universal in love, wholly spiritual in purpose, truly heavenly in vision, and as the Divine in all its work. And by means of it the entire Western World would have been uplifted to the purest and the noblest ways of life, and to the most enlightened outlook. It would have been raised to the purity, goodness and nobility of the Jesus-life ; and there would have been given unto it the Light of Christhood through the outshining of that Divine Light in the illumination of all those who had risen into that holy estate. For in these would the Holy Breath have dwelt whose sacred Flame is the Radiance of the Divine Love.

J. TODD FERRIER.



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